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BUILT UPON THE FOUNDATION OF THE APOSTLES AND
PROPHETS, JESUS CHRIST HIMSELF BEING THE
CHIEF CORNER STONE.—Eph. 2:20.

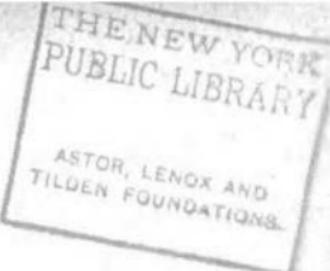
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a "Snap Shot" of
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Devoted to
Practical Christianity.

VOL. XIII.

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No. 1.

GUARD THY TONGUE.

ELLEN FRACKER PRATT.

If you've told an ugly story,
Let it drop.
No good thing can come of evil,
Let it stop.

Ill words are just as harmful
As evil deeds,
And keep the soul from growing —
Only weeds.

Let the Christ within you whisper
"All is well."
If you know a friend has fallen,
Do not tell.

Follow straight the golden rule
That Jesus taught.
Live good, talk good, and thou canst do
The miracles he wrought.

There is so much of beauty
To talk about
In this great world of ours —
Put lies to rout.

Talk health and loving kindness,
Talk peace;
Talk anything but evil
And ill will cease.

RACINE, WIS.

“YE MUST BE BORN AGAIN.”

LEO VIRGO.

And no one has ascended into the heaven, save he who out of the heaven descended — the Son of Man.—John 3:13, according to Rotherham.

Jesus said, “Except a man be born of water and of the Spirit,” and, “That which is born of flesh is flesh, and that which is born of the Spirit is Spirit.” Who and what is this that is subject to so many births?

This important invisibility that takes on these protean forms is *man* according to Jesus. But what is man?

Plato told his students that a good description of man was “a biped without feathers.” Diogenes learned of this definition, procured a chicken, and after plucking its feathers, turned it loose before Plato’s class with the words, “Behold Plato’s man!” This is a peculiarly fitting illustration of the ignoble end of all definitions that circumscribe man to form.

Jesus evidently referred to an *invisible* something that was born of flesh, then again was born of Spirit; and the inference is, was capable of an infinite number of experiences in birth and rebirth. What is this *invisible* something that says, “Before Abraham was I am”?

Who are you that was born into this round of experiences that you are now passing through, and where did you come from? What is it that says, “I am”?

When your voice says “I am” does it do so of its own responsibility or is it moved by an *invisible* one? Who is this *invisible* one, and what is his relation to the voice through which he speaks?

These are the most important questions that were ever put to any school on earth. When we begin to consider them, in even the most primary way, we

are entering the realm of the gods. Over the entrance to the Delphic temple was written, "Know thyself," and it is always written over every door that opens from ignorance to wisdom.

"Know thyself"—know who and what you are, where you came from, what you are doing here, and where you are going.

If you want to know all this, meditate upon the "I AM."

Your mind reverts to Moses and Jehovah—you think of a mighty "I am" away back in history. You do not connect that far-way "I am" that inspired Moses with your own little every-day "I am" that struggles in the "brawl for bread." Yet there is but one I AM. It cannot be cut up into parts; it is Principle. That which says "I am" in all men, women and children is identical. It is like the mathematical *one*. All the combinations of figures that were ever conceived are but repetitions of this digit. It is the *son* of the principle, mathematics. It is inspired by its principle and all the possibilities of that principle are open to it.

Your I AM is the Son of the God Idea, and all the possibilities of the Principle through that idea are open to you.

To "know thyself" is to know that you are I AM, and not flesh and blood.

It is this I AM that is born of flesh, and born of Spirit. It is not flesh, neither is it Spirit if by Spirit is meant a state of consciousness. It is just I AM, the centre from which all states of consciousness are generated. Speaking definitely it is never born into any state of consciousness because it always transcends all conditions. It is the Supreme Dictator that determines the state of consciousness in and through which it will function. "I will be what I will to be" is its motto.

It may choose to be born into the flesh, and it may choose to be born into the Spirit. Through its decision it sets in motion the machinery of the universe to carry out its will. "Legions of angels" hasten to obey its call when it *knows* who and what it is.

It is evident that we have sometime chosen to be born into the flesh or we would not be here.

If we have had enough of the flesh, it is our privilege to drop it out of our minds and be born into the Spirit.

The "flesh" is a state of consciousness; the "Spirit" is a state of consciousness.

The ego, or I AM, functions in these states of consciousness according to its desire. The moving factor of the I AM is *desire*. It desires a certain experience—on the wings of that desire it carries itself where it can be fulfilled.

In the process of fulfillment the ego may forget that it has ever so desired, but the law never forgets.

If you are functioning in the flesh, you may be sure that you somewhere sometime desired an experience to which this answers.

There are no accidents in the laws of Being. "As a man sows so shall he reap" is another way of saying that for every cause there is an adequate effect. This law of sequence is the balance wheel of the universe. Like all laws that inhere in Being, it is good.

The ego can have any experience that it wills to have. If it wills to revel in sensation, a state where sensation holds high carnival is provided.

If its appetite for sensation is satiated, other states are open to it—it may be "born of the Spirit."

But before journeying hence the tangled ends of this experience must be straightened out. "Let all things be done in decency and order" is written over

YE MUST BE BORN AGAIN.

the door of all of God's play-houses.

If you choose to function in the realm of sensation, and through any cause have brought about disorder, you cannot leave until harmony is restored.

If you lack wisdom, there is a way provided to get it. "The Spirit of Truth he will lead you into all Truth."

Your real self is that which says I AM. It cannot be described, because description is limitation, and it is unlimited in its capacity *to be*. It is the All Possibility, yet it is ignorant of the states of consciousness into which it is ushered until it has experienced them. In the flesh consciousness it is Will. In the spiritual consciousness it is Love. Both are blind unless married to Intelligence in the one, and Wisdom in the other.

There are people who have had enough fleshly experience and desire to be born into the Spirit. That desire will open the door into the Spirit. You have only to *desire* to be and you will surely find the way to be that which you desire. There is no exception to this inherent principle of Being. You have sometime polarized your desire in the direction of the flesh or you would not be having the experience of the flesh.

Don't condemn the flesh nor bewail your lot. The flesh is an obedient servant, and now expresses your idea of what form should be.

In its virgin purity it is the immaculate substance of Being. If it appears corrupt, or subject to corruption, humanity has made it so through ignorance, and humanity must again purify it by restoring it to the heaven of its consciousness, when it will cease to be flesh.

That which the world conceives to be flesh has no existence in Being whatever. It is a malformation of the substance of Being, and must be trans-

formed by right conception of the Divine Harmony before the mortal can put on the immortal.

Thus all things are right here ready for our using, to function through in the fulfillment of our desire to experience sensation. If we have failed to get satisfaction, it is not the fault of the substance but our use of the substance. Now that we wish to transfer our experiences to the realm of the Spirit, to *vibration* instead of *sensation*, we have but to comply with the conditions of that realm to do so.

There is a Primal Substance and all states of consciousness are based upon it. We do not have to go anywhere to find it. It is here. We are basing our present experiences upon it and calling it *flesh*. If we would see it as Spirit, we must so call it, and seek to know the mental attitude on our part necessary to make it show forth the harmony of Spirit.

“The kingdom of heaven is within you.” It is not afar off, nor is it hard to find if your *desire* has headed you in its direction.

The question is, Do you really want to be born into the Spirit?

The majority of people would answer this query in the affirmative without a moment's thought. But this is mere impulse, and not a careful consideration of the most important matter that was ever presented to the I AM.

To be born into the Spirit is to come into an entirely new and different state of consciousness. This has a mighty meaning back of it. What makes up your present consciousness? Is it not the things of sense?

Analyze your surroundings and see if they are not all based upon the perception of the five senses. You swing in your little orbit of family ties. You believe that you were born into the world through a chain of fleshly ancestors to which you are bound by

a filial love that to you present understanding is inviolable. Yet he who had passed from the flesh consciousness into the Spirit looked back and said, "Call no man your father upon the earth: for one is your Father which is in heaven."

So the I AM that desires to function on the spiritual plane must drop all belief of fleshly parentage. It must count as rubbish all pride of ancestry and "blue blood." It must forever cease to talk about the social prestige of "our family," or in any way bolster up its transitory experience in the flesh by considering as of any weight the reputation of its ancestors among men. This must all be denied away as a dream of the night, because it is one of the strong cords that bind the I AM to the flesh.

Every tie of earthly relationship must be recognized as but the transitory conditions of a brief fleshly experience. Your children are not yours as you have looked upon them. They are egos like yourself functioning in the flesh, and which through some similarity of desire have been attracted to your mental stratum. They may be older than you in experience and wisdom. They have simply passed into your mental ken for a few years and will again pass out. Don't let your affections throw both them and you into a little vortex of family selfishness. You will love them with a love that will help to lift them into the eternal heaven when you know that they are not your children—your brothers and sisters, your fathers and mothers—but that all men and all women compose one great common family with God as the Father-Mother. "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

The I AM was born into the flesh through desire, and it is desire that keeps it in the consciousness of the flesh. The five senses are simply avenues of one

great central desire—*sensation*. The I AM desired experience in sensation, and the five senses are the five formulated avenues through which it enjoys that experience.

Sensation is not an evil, except when you choose to let it crawl on its belly through the fleshly avenues. It is the serpent that beguiles man when he turns it outward into mere seeming—hearing, feeling, tasting, and smelling. In this wilderness of sense Moses lifted it up. Moses was the law which the I AM sent forth. You must make a law for this serpent that is holding you in the sensations of the flesh.

You desire to be born into the Spirit but cannot rise out of the flesh. Something binds you down. Like a captive balloon you are tugging at the guy ropes that fasten you to earth.

Mind is the only causative power. It makes and unmakes all laws through words. The I AM floats in mind and formulates the words that set mind in motion.

If you are bound to the flesh birth, the cords that hold you are concreted words. If you want to be unbound, it must be accomplished through words. The cords are states of consciousness that you must dissolve. This dissolving process is done through words expressing denials—negations.

In cutting yourself loose from the bonds of Egypt your I AM must go forth and make laws of denial. They are the loosing of the bonds and their dominant note is of negation—"Thou shalt not."

"Thou shalt not commit adultery" is a denial that regulates the animal consciousness and helps it along the path to higher things; but Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath

committed adultery with her already in his heart."

He was laying down the law of the spiritual consciousness— instructing those who wanted to be born out of the flesh into the Spirit. In that realm the flesh man with his carnal sensations has no part. "And Jesus answering said unto them, The children of this world marry and are given in marriage; But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage."

Don't be deluded by those who cry, "All is good, therefore all the desires of the flesh are good and should be indulged." Jesus plainly said, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit," definitely marking out two states of consciousness.

The I AM is always the same. Your identity is preserved wherever you are, in the flesh or in the Spirit, but the two states are as distinct as America and Europe. When you are in Europe you come into relation with people and surroundings quite different from those in America. So he who has let go the bonds of the flesh and come into the Spirit finds himself in another country.

In the flesh his sensation was turned outward through feeling, and he was bound to the eternally rolling wheels of birth and death through physical generation. When he is born into the Spirit he cuts off the indulgence of the external, and is delighted to find that sensation finds an interior faculty through which it expresses itself in perpetual ecstasy. Had he continued to indulge the desires of the flesh in the external he would never have discovered the enduring faculty of the internal.

Jesus said, "In my Father's house are many mansions;" that is, there are many states of consciousness. Each state is good for him who enjoys it.

Therefore we should not condemn the flesh consciousness, nor those who prefer to remain in it. Neither should we who are satiated with the flesh continue to bow down and worship it, nor believe the subtle argument that it is Spirit because it came forth from mind.

In claiming your unity with Spirit you must be willing to conform to the conditions of Spirit. If you are not, you will be torn in the conflict. You cannot worship two masters.

When you have renounced the fleshly consciousness and resolved to live in the Spirit, you have made a covenant with the Most High to leave the domain of the flesh forever. You have entered into an agreement with your invisible self which is far more binding than any man-made contract could possibly be.

If you had agreed to go to California and remain there for a consideration to be paid by your employer, you would in honor be bound to carry out your contract. You would arrange to leave the things of this country behind you, and faithfully seek to prepare yourself for the new requirements in California. This is exactly the attitude you should take when you have agreed with the Father to do His will and be born into the Spirit.

You are going into an entirely new country to you, and your experiences will be strange and wonderful. The customs that prevailed in the flesh consciousness will not fit the spiritual consciousness.

Paul says, "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. If we live in the Spirit, let us also walk in the Spirit."

Are you bringing forth this kind of fruit? If you are not, why of course you are not being born of the

Spirit, for "by their fruits ye shall know them."

A large number of students of Truth are at this time complaining because they are having trials. They say, "We have denied and affirmed for years. We have studied science and understand it. We are faithful to the hours of meditation and are staunch defenders of the Truth, yet we do not demonstrate. Why is it?"

"If we live in the Spirit, let us also walk in the Spirit." Here is the key that will open the door of causes for you. Do you "*also walk in the Spirit*?"

How about the habits of the flesh consciousness? Do you still give them rein?

Remember that you cannot perform a single act without putting your consciousness into it. All things are sustained by your conscious thought projection. Every time you indulge in any of the sensations of the flesh you are binding the I AM to the fleshly consciousness.

Spiritual thinking is the pioneer that opens the way into the new birth, but it must be followed by spiritual *acting* on the part of every faculty. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In the Sermon on the Mount Jesus laid down the law for those who desired to follow him into the regeneration; to be born again. If you seek this spiritual birth, examine your daily life and see if you are conforming to its requirements.

If you are angry with your brother, you shall be in danger of the judgment.

Agree with thine adversary quickly.

Does this allow the intervention of the courts to settle your disputes? Did you ever know a man who went to law to agree with his adversary quickly?

Judicial Courts of Equity are not known in the Spirit, and you can *never* be born again nor expect

the help of the Spirit in your affairs so long as you believe in securing your rights through such contentious channels. If you are sincere in your desire to be born into the Spirit, shun all the entanglements of the world's legal machinery. It is a snare and a delusion. Your triumphs through its methods will in the end turn to dust and ashes. "If any man sue thee at law and take away thy coat, let him have thy cloak also." Trust the defense of your rights to the law of Spirit and you shall be victor in every instance. You may *appear* to lose both your coat and your cloak, but don't worry. Your Judge is the Almighty Equilibrium of the Universe, and all men and all things are obedient to it in its "Day of Judgment."

Do you love your enemies? Do you bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you?

This is required of one who seeks the new birth.

Are you laying up treasures for yourself upon earth, "where moth and rust doth corrupt, and where thieves break through and steal"?

If so, remember the primal law of thought generation—the gluing of the ego to those things which it consciously seeks, "for where you treasure is there will your heart be also." You can't float out into the ethereal substance of the Spirit with bags of gold in each hand.

Do you allow your mind to drift with the current criticism of the world, magnifying the error and minimizing the good?

This mental habit of the ignorant flesh is carnal judgment—darkness and ignorance seeing itself reflected in all the universe. Beware of this subtle adversary who goes forth ostensibly to reform the world.

According to Rotherham, Jesus said to such: "Why, moreover, beholdest thou the mote that is in the eye of thy brother, while the beam in thine eye thou dost not consider? Or will thou say to thy brother, Allow I may cast out the mote in thine eye; and, behold! the beam is in thine eye? Hypocrite! Cast out first, out of thine eye, the beam; and then shalt thou clearly see to cast the mote out of the eye of thy brother."

O Son of God and Son of Man! Realize what and who you are. Know consciously what Jesus so succinctly stated: "No one has ascended into the heaven, save he who out of the heaven descended—the Son of Man," the one having his being in heaven.

Your being is in heaven—the spiritual consciousness. You descended from that high estate, and you by right belong there now. You are there now if you will but realize it and comply with the laws of heaven. God is here, now in our midst. The saints are with us taking account of our every thought. The Father loves us with His Infinite Love. We are His in Truth and must be His in fact.

Let us now and here consecrate ourselves anew to His Divine guidance and service. Let us agree in thought and word to do His will. Let us write this covenant afresh upon our hearts. There is no satisfaction short of the spiritual birth. Let us go home to the Father's house and abide in His love forever.

"Live by law, not like the fool,
But like the bard who freely sings
In strictest bonds of rhyme and reel—
And finds in them not bonds, but wings."

"Jesus gilded the tear-drop with his smile
And made the desert garden bloom awhile."

Bible Lessons

BY LEO VIRGO.

Lesson 3. July 15.

The Gentle Woman's Faith. Matt. 7:24-30.

GOLDEN TEXT—*Lord, help me.* Matt. 15:25.

In Scripture symbology the feminine always represents subjective states of consciousness, whether in the higher or lower phase of manifestation.

In today's lesson the Greek woman stands for that state of mind apparently remote from the spiritual, yet seeking freedom from impure thought through spiritual means.

The I AM goes into the "borders of Tyre and Sidon," which means externality.

The I AM is that which says *I*; in other words, self-identity. When it dawns upon one that his *I* is not body, but *free spirit*, and can go from the within of consciousness to the without, it is then the "anointed of God," and is endowed with *saving* quality; it is then called "Jesus," which means *Savior*.

But the *I* is not all at once supernaturally wise. It must gradually become acquainted with its states of consciousness and its wonderful powers.

The history of Jesus in the four gospels fully sustains this truth. Jesus grew in stature and wisdom. He had to be told what to do sometimes by those having less power. At the marriage feast at Cana his mother called his attention to the lack of wine and intimated that he could supply it. He said, "What have I to do with thee, woman?" Yet he took the hint and turned the water into the best of wine.

In the lesson today, as in several other places in the Scripture, Jesus seemingly limits his mission to the Jewish people. This means that when the *I* in us finds that it is *spiritual*, its tendency is to function on the spiritual plane only. It has to be educated up to the point where it takes external conditions in hand and rights them.

You may be trying to ignore or hide some lust or "impure spirit" of your fleshly consciousness. But like Jesus in Tyre, it cannot be done — you "cannot be hid" from your thoughts. Nor can you excuse yourself upon the plea that you must first deal with the spiritual — "Let the children first be filled." Your consciousness will cry out for relief from the "impure spirit" which has possessed her "little daughter" (thought).

She appeals for even the "crumbs" or little words and thoughts that seem too trivial to take into account. "A man shall be held accountable for his lightest word," said Jesus in another gospel. So these most outer states of consciousness may be purified by simple words of Truth.

"And he said unto her, For this saying (word), go thy way; the devil is gone out of thy daughter."

Lesson 4. July 22.

Peter's Confession and Christ's Rebuke. Matt. 16:13-26.

GOLDEN TEXT—*If any man will come after me, let him deny himself, and take up his cross, and follow me.*
Matt. 16:24.

"When Jesus came into the coasts of Cæsarea Philippi," means, when the *I AM* came into the realms of power.

Who is this Son of Man? is the question that presents itself when we come into consciousness of spiritual dominion and power, though it be of

even a temporal nature—indicated by the word Cæsarea.

There are many and various answers if we listen to the opinions of men, or the voices of the temporal. We seem to be personalities wearing many masks, as “John the Baptist, Elijah, Jerimiah, or one of the prophets.” Here is taught by inference that the personal perception of man results in what is termed reincarnation. But the true concept of this Son of Man does away with such limitations.

This higher concept is attained through recognition of and direct appeal to the very *Substance* of man’s spiritual nature, which is Faith in God as Omnipresent Intelligence. It is through this Peter perception that man discerns his true character, which is “Christ, the Son of the living God.”

Then when man has acknowledged his Christ he has a rock foundation upon which to build his character (church), and “gates of hades shall not prevail against it.” Hades means the pit, the grave; that is, death.

This faith in one’s spiritual nature carried to its ultimate will do away with death—its gate shall never open to receive the faithful disciples.

In the original Greek there is much metaphysical meaning hidden in the eighteenth verse. “Thou art Peter, and upon this rock,” reads in the Greek “Thou art Petros and upon this petra.” Petros is *rock*, masculine, and Petra is *rock*, feminine. The character of man must therefore be built up in the Christ way upon a *substance* which is both masculine and feminine in *one*. This Jesus of Nazareth demonstrated in his spiritualized body.

The “keys” to this “kingdom of the heavens” is in “binding” (affirmations) and “loosing” (denials). The “earth” represents the fixed or concrete state of consciousness resting in this rock

substance of Faith. All affirmations and denials made by man from this plane of consciousness control the realm of free ideas or "heavens" ("Heaven" is a mistranslation — should be "heavens").

It is not possible to communicate understandingly this Christ estate to the mortal consciousness, hence Jesus charged his disciples "that they tell no man that he was the Christ."

After discerning this great truth that man's true estate is fixed in the Divine Idea — the Christ of God — the I AM sees that mortal states of consciousness must be met and overcome, and in the process much mental suffering ensues. This is that "going up to Jerusalem" where trials are in store. Peter, (Faith), not yet tried by experience, would have none of this mortal overcoming through suffering. To this easy way Jesus says, "Thou art a stumbling block unto me for thou mindest not the things of God, but the things of men."

It is necessary to sacrifice the sense consciousness of life in order to obtain the spiritual consciousness. "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it."

Lesson 5. July 29.

The Transfiguration. Luke 9:28-36.

GOLDEN TEXT— *This is my beloved Son: hear him.*
Luke 9:35.

The perception of the truth of man's spiritual nature is followed by inner experiences of the soul that prefigure as prophecy what will take place under the law and manifest outwardly in due season.

The I AM is elevated in times of silent meditation, ("went up into a mountain to pray"), and with Faith (Peter), Love (John), and Judgment (James),

are brought about exalted thoughts that illuminate the conscious intelligence ("countenance"), sending its radiance to even the most external realms of thought ("raiment").

Moses and Elias talking with him about his approaching decease (*Exodus*, Greek) which he was about to accomplish at Jerusalem, represent the Natural Law and the Prophecy of its fulfillment through the demonstration over the belief in death at Jerusalem (City of Peace—Soul Centre in the body known as the Solar-Plexus).

"Peter and they that were with him were heavy with sleep: but when they were awake they saw his glory and the two men that stood with him." This indicates that the experience is subjective in character. The faculties are outwardly inactive but fully awake to the experiences going on within.

Peter wanted to make three tabernacles, not understanding that what he saw was a prophecy of what was to be attained through demonstration.

Thus when we behold these inner visions Faith is very apt to count them as real and now accomplished in the three planes of demonstration—spirit, soul, body. But a cloud of unattainment follows and the shadows of materiality gather about us again. Fear and doubt are in that cloud because we do not understand the import of what the Lord has prefigured in the vision. But when we listen for the "still small voice" it will be heard even in that cloud of materiality saying, "This is my beloved Son: hear him."

Then we are led step by step through various changes of thought that "make straight the way of the Lord," and open the mind and body to the higher ideas and life currents.

It is a fact of experience that in the regenerative process there is a change of not only mind but

organism as well. The cells making the body are little centres expressing intelligence and energy. Under the pressure of the Christ Spirit, the thoughts are changed, purified and accelerated. These thoughts in turn move the little cells and a new organism is made out of the substance of the old. The dead cells are gradually lighted up with life, and under the Divine Law of Harmony take their places in the new body. Thus the crucifixion, death, burial, resurrection and ascension of the physical body is constantly going on in those who are following in the steps of Jesus. Paul truly said, "I die daily."

Lesson 6. Aug. 5.

Jesus and the Children. Matt. 18:1-14.

GOLDEN TEXT—Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Mark 10:14.

Jesus was continually talking about the kingdom of heaven, or heavens as it is written in the original. The disciples, in material consciousness, looked upon this kingdom as a new government which Jesus was to establish in Judea. This is typical of the illuminated intellect, which is most desirous of having a high position in that kingdom. Many perceive the Truth but do not enter into tangible consciousness of its presence. Why? Because they do not make a place in their minds for the new and higher ideas.

This realm of the heavens lies all about us, within us, and without us. Its matrix is mind, and in that Mind are all the ideas that make for harmony in existence. This realm of the heavens may be projected into *existence* in just one way, and that is through the mind of man; hence the kingdom, or ruling power, of heaven is within you.

Then, how shall the mind of man enter into this kingdom? By letting it enter into him. To do this the mind must become receptive. It must take that attitude that will let the Divine Ideas flow in. This is what Jesus illustrated in this lesson by setting the little child in the midst of them.

The mind of man must be taught anew by the Spirit of Truth and led into the kingdom step by step. To open the mind to this instruction one must become as a little child just entering school, ready and willing to accept as truth what the teacher tells it. It is this meek, humble and teachable mind that makes one great in this kingdom of the heavens of Spirit.

There are teachers who assume to guide the children into this kingdom of God, yet who themselves are not true to its pure spiritual character. They teach many doctrines but leave out the living Christ as the one and only guide. It is these who are so responsible in making "one of these little ones which believe in me" to stumble. In the mixed thought of the world this sort of "offense" will inevitably come, but "woe to that man by whom the offense cometh." The law of cause and effect cannot be set aside, and whoever takes the responsibility of teacher for another soul, and even through his own ignorance leads that one away from the Christ Spirit within will suffer the consequences.

Hence, if your hand, or your foot, or your eye, cause you to stumble, cut it off and cast it from thee. The "hand" represents the doing of things, and the "foot" going into ways which may cause one to stumble. The eye is the symbol of that searching out quality of mind which would see *every thing* and choose that which best suits. This all represents that eager reaching out for truth, running after truth, and looking *out* for truth, which is so

prevalent in the world. It is better to enter the kingdom "maimed" in these various fields of occult knowledge than to have them cause you to stumble as to the Truth itself.

Lesson 7. August 12.

The Forgiving Spirit. Matt. 18:21-35.

GOLDEN TEXT—*Forgive us our debts as we forgive our debtors.* Matt. 6:12.

The measure of forgiveness in God is unlimited, according to this teaching of Jesus, and right here, if not in many other places, he puts a negative upon everlasting punishment.

God is here illustrated as the King, whose servant owed him ten thousand talents (about \$20,000,000.), which, when he could not pay, he was fully forgiven the whole debt. Yet that same servant had an account of a hundred pence (\$16.00) against a fellow-servant, whom he took by the throat when he could not pay, and finally had him cast into prison. When this was reported to the Lord he had the unjust servant brought to him, and called down upon him the law until he should pay the fabulous sum which he owed.

Thus is shown the relation of man to his fellow-man and the Principle of Being. We live in and think through a universal ether that is more sensitive to our thought vibrations than the most finely-keyed musical instrument to the vibrations of sound. This is the translucent substance of the "kingdom of the heavens," and it records every emotion, every thought, every word sent out by us. A feeling or thought of anger, or revenge, or injury of any kind toward another, sets awhirl with violent discord this Mother Substance, this White Shekinah, and the beautiful forms which it is constantly pushing out from the

Centre of Being are broken and distorted. It is here that man incurs the great debt to Mother Nature of "ten thousand talents," and which he can never pay through his own effort; yet the Wisdom and Love attributes of Being may be called into expression by man, and through their smoothing and harmonizing power all this turmoil be reduced to order. Thus the great debt which man owes is paid by God.

But this Wisdom and Love of God can never make conjunction with the Mother Substance, the Lamb of God slain from the foundation of this mortal world, until the mind of man is like unto the mind of God. Then here comes in that most vital lesson of forgiving offenses to the uttermost in order that you may be God-like and bring down this kingdom of the heavens unto the earth. The measure of the wrong or injury done you by another should not be taken into consideration. The Jews thought it God-like to forgive seven times, but Jesus said "seventy times seven," which implies unlimited forgiveness.

IMAGINATION AND DISEASE.

In "A Journalist's Note Book," Frank F. Moore tells an amusing and significant story of the influence of imagination upon health. A young civil servant in India, feeling fagged from the excessive heat and from long hours of work, consulted the best doctor within reach. The doctor looked him over, sounded his heart and lungs, and then said gravely: "I will write you tomorrow."

The next day the young man received a letter telling him that his left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs. "Of course you may live for weeks," the letter said, "but you had best not leave important matters undecided."

Naturally the young official was dismayed by so dark a prognosis — nothing less than a death-warrant. Within twenty-four hours he was having difficulty with his respiration, and was seized with an acute pain in the region of the heart. He took to his bed with the feeling that he should never arise from it. During the night he became so much worse that his servant sent for the doctor.

"What on earth have you been doing to yourself?" demanded the doctor. "There were no indications of this sort when I saw you yesterday."

"It is my heart, I suppose," weakly answered the patient.

"Your heart!" repeated the doctor. "Your heart was all right yesterday."

"My lungs, then."

"What is the matter with you, man? You don't seem to have been drinking."

"Your letter!" gasped the patient. "You said I had only a few weeks to live."

"Are you crazy?" said the doctor. "I wrote you to take a few weeks' vacation in the hills, and you would be all right."

For reply the patient drew the letter from under the bed-clothes, and gave it to the doctor.

"Heavens!" cried that gentleman, as he glanced at it. "This was meant for another man. My assistant misplaced the letters."

The young man at once sat up in bed and made a rapid recovery.

And what of the patient for whom the direful prognosis was intended? Delighted with the report that a sojourn in the hills would set him right, he started at once, and five years later was alive and in fair health.

God is mighty and despiseth none.—Job 36: 5.



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19, 20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

July 20th to August 20th.

Honesty, Justice, Integrity are established in my thought, in the thoughts of those about me, and in the thoughts of the whole world.

Noon Thought.

(Held daily at 12 M.)

Sobriety, Purity, Truth, are the controlling spirits from this hour.

HEALING AND HELP FOR ALL.

A subscriber asks this question: "If the Good is omnipresent, why do you not teach your readers to *rest in this fact*, instead of to make daily affirmations of what is already true?"

Our correspondent might as well say that we should "rest" in the fact that 50 plus 50 equals 100, without the expense of conducting schools that our children may each one learn to do his own counting, or without their time being spent in attending school to learn what is, what always has been, and what always will be true as a fact in mathematics. While it is an omnipresent truth that 50 plus 50 equals 100, yet there are millions of children in the world today who do not consciously know it, neither will they attain it as a matter of personal knowledge until it is impressed upon their individual consciousness by their own personal affirmation that it is a fact. There are two ways in which mathematics may be learned, or by which any knowledge may be attained. One is through perception and the flash of understanding; the other is to resolutely and per-

sistently affirm a truth in obedience to the laws of instruction and to wait in patience for the light which is promised as the result of obedience. Of those who are thus faithful it can be said, "Blessed are they that have not seen, and yet have believed."

"Rest" does not mean freedom from necessity of either manual or mental work, but it is a harmonious state of consciousness consequent upon knowledge. *To rest in a truth*, then, is to *know* it and not to be ignorant of its nature. Knowledge is gained by means of a mental process. A knowing mentality is therefore an active mentality. A sluggish, inert mentality is not the possessor of conscious knowledge.

It always has been as true as it is today that knowledge of truth makes free, yet when we look out upon the world we do not see that humanity is finding much rest simply because this is true. God is Love throughout all eternity, yet humanity today does not seem to be resting very peacefully in this truth. On the other hand, we find that the unprecedented unrest of mankind is because of ignorance and a failure to practice in the consciousness that truth which is vital to the soul. All suffering, whether from sickness, sorrow, or poverty, is because of erroneous mental conceptions, which have, according to the law of the workings of thought force, outpictured in corresponding externals. Conversely, mitigation of all and every kind of suffering will be resultant upon our acquaintance with truth and in our use of thought force for the formation of correct mental images, for the promise "Ye shall know the truth, and the truth shall make you free," must be applicable to every error to which a consciousness can be in bondage, otherwise this statement should have been made conditionally.

—FANNY M. HARLEY, in *Universal Truth*.

MAN AND CHRIST.

C. E. PRATHER.

Read before the regular weekly meeting of the Unity Society of Practical Christianity, Kansas City, Mo., June 6th.

Man is not satisfied to learn merely by appearances; he wants to know the real and the true. We meet in these rooms from week to week, "forgetting not to assemble ourselves together," that we may study and understand our true or Higher Self. Our aim should be, and is, to manifest God fully, "by the mercies of God, presenting our bodies a living sacrifice, holy, acceptable unto God: being not conformed to this world, but being transformed by the renewing of our minds" (Rom. 12:1,2).

The teachings of the Scriptures do not condemn the sense man, but by the renewing (making anew) our mind, the senses are resurrected (revivified, energized) into a trueness of life. As we fundamentally teach, everything originates in the mind. It is in mind, by pure thought and holy judgment, the senses are guided and controlled to righteously serve us, and their mission is not in vain. From no other standpoint than having the mind that was in Christ Jesus will our senses do their right work—seeing only the good, hearing only the true, tasting only the sweet, smelling only the fragrance, feeling only the joys of Truth. They must all preach the gospel. As man is obligated through love and nature to manifest the Father, so are the senses under obligation to acknowledge and manifest this omnipresent Spirit of Goodness.

We have been taught for ages that man was created out of the dust of the earth, conceived in sin and born in iniquity; that, although there may be lurking somewhere in his being a spark of the Infinite Spirit, yet he is but a worm of the dust, unworthy of

any attention from his Maker; that, however great and wonderful his Source may be, he is in no wise capable of manifesting any of His qualities, and if saved at all it is only through the mercies of God. This is the common picture of man by the unthinking, who mistake the physical formation of the body for the real man. It is but the shadow of the substance, as distinct from the real as light from darkness.

But, "What is man, that thou art mindful of him? or the son of man that thou visitest him? (Heb. 2: 6). Here we have reference to both the true man and his manifestation. "And God said, Let us make man in our own image, after our likeness" (Gen. 1:26). Then, to know man aright, we must know God, after whom he is fashioned. We have heard of the character and nature of God and how we may know Him. That He is Spirit; that It is omnipresent, omnipotent, omniscient; that It is Love, Wisdom, Power, Intelligence—the All Good. These are self-evident truths.

An image is a perfect expression of that represented. It is complete in every detail. God is Spirit, or Mind. Mind's creation is thought. Thought is projected into expression. That expression is a conscious, thinking ego—man. Like begets like. Then if God is eternal, His creation must be eternal. (Do not confuse the terms creation and formation. The Spiritual man is a creation, a thought of God expressed; the physical body is only a formation through man's power to think, and "as a man thinketh in his heart, so is he.") If God is Love, man must be loving; if God is Life, man must be living; if God is Wisdom, man must be intelligent, and so on.

So many beginners in the study of the true Spiritual Man, still being tossed about on the stormy sea of sense delusion, without a pilot at the helm, ask

'If this is the real man and these are some of his attributes, why do we not manifest perfection today?" Simply because of our manner of thinking, through which we form our outer world. Man's mind has been absorbing only the outer, with its tempests and waves of doubt, fear, sin, disease and death, while the Master has been left asleep within. The Christ has not been awakened in the consciousness. We have been taught that the Christ is a personality — Jesus of Nazareth; that God is in the distant somewhere; that we are entirely separate from Him "Being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart," reads Ephesians 4:18. We have had eyes, but we saw not the real nature either of God or man.. We have had ears, but we heard not the voice of the Master saying unto our sense tempest-tossed sea, "Peace, be still."

Jesus Christ's mission on earth was to exemplify the perfect man. His life is the ideal of all Christendom today, as he more clearly set forth and manifested more fully the Divine laws of Spirit in all the departments of Being than any other character, and today thousands are rejoicing that "the hour is coming, and now is, when the dead (the carnal mind which believed in those false teachings, especially our separateness from the only One Source) shall hear the voice of the Son of God: and they that hear shall live"(John 5:25). We that hear awaken into the consciousness of our unity with the Father and become partakers of all Good. Degree by degree the sense mind comes out of the dense shadows of ignorant and superstitious belief as we call out its twelve faculties or disciples, endow them with power from on high, and send them forth to preach the glorious gospel of life and health and harmony to

every creature of our mind's formation. "To them gave he the power to become the Sons of God," through the unfoldment of the consciousness in all its fullness.

This resurrection or spiritually quickening of our faculties is the putting on the Christ, and will indeed make the carnal man a live, active, holy (whole), offering to God. It is the only natural way in truth, and therefore our only reasonable service. When man rises to the consciousness of his unity with the Father, the ideal of that perfection, the mediator between man and God, is the sublime conception we call the Christ. It is "the still small voice" of the ruler of the "kingdom of heaven" which the Scriptures declare to be within man, that gives spiritual understanding, knowledge, faith, guidance, power, life, to man's manifestations. It is the "Light that lighteth every man that cometh into the world."

As our mind "puts on the Mind of Christ" we become identified with him in spirit and in truth.

"If so be that ye heard him (Christ), and were taught in him, even as truth is in Jesus: That ye put away, as concerning your former manner of life, the old man (the carnal mind), which waxeth corrupt after the lusts of deceit (the way the senses work without spiritual understanding); and that ye be renewed in the spirit of your mind, and put on the new man (the Christ consciousness), which after God hath been created in righteousness and holiness of truth" (Eph.4:21-24). This is the perfect man, even Christ, the Spirit of Truth.

The Christ is divinity itself. Jesus is called the Christ because he lived up to the ideal of his divinity. We may each do likewise, and as surely will we manifest the Christ. Let us put into practice every principle and precept "till we attain unto unity of the faith, and of the knowledge of the Son of God,

unto a full grown man, unto the measure of the stature of the fullness of Christ" (Eph.4:13). Thus will we become "perfect as our Father in heaven is perfect."

THINKING.

J. W. BENNETT.

Read before the regular weekly meeting of the Unity Society of Practical Christianity, Kansas City, Mo., June 13th.

In the two preceding lessons were involved a statement of being, and its expression, Man, or Christ. In the first it was shown that God, the Creative Energy, is the Source of all, the All-Inclusive One, and that God is Life, Love, Mind, Spirit. It is thought by some that the word Spirit might be used to define God, the Infinite One. Now, God, as the Life Principle, is forever expressing Itself, and the effect of this expression is called Christ, Man. If God is eternal, then Man must be eternal and co-existent with God. Thus far we have to do with only spiritual, invisible being; God, the expressor, and Man (Christ), the expressed. The Creation, thus far, is purely ideal.

Now we introduce another factor into our statement—the Soul. The process of the unfoldment of the real man into visibility—the formed or sense man—is accomplished by degrees, and the result is the limited man that we see. No, we do not see him; we simply see his person. The invisible part of the sense man we call the soul. The soul, then, is evolved from the ideal man, and expresses it only in degree. But it is apparent that the resources upon which the soul has to draw are inexhaustible, are as limitless as God Himself, for God and Man are One. How inspiring such a thought!

The Soul man is the thinker. It is his province

to bring the real man, the man spoken of in the Bible as being the image and likeness of God, into visibility, otherwise God would be without a witness. So far as the visible manifestation to sense is concerned, in the growth or unfoldment of the soul, it has a very small beginning. It comes into this world comparatively helpless and ignorant. It has everything to learn. In the development of the child, it becomes conscious of a body which it calls "I." Through the avenues of the senses it comes into relations with surrounding objects. As he grows up he is continually forming opinions about himself and external objects, which he finds it necessary to revise at every step of his progress. He is passing through the school of experience, groping his way toward the absolute. He corrects mistakes with other mistakes. But through it all, he is certain of one thing, and that is, that his own body and the objects of sense are the only substantial things in the universe, and he calls them matter. He is confronted everywhere with disease and inharmonious conditions. He is not yet sufficiently illumined to know that it is his interpretation of things that is at fault. He does not know that his body is simply the outpicturing of his own erroneous thinking.

If God, and man, His expression, are perfect, why the evolution of what is called the soul? is the oft-repeated question. Because it is the nature of God to express Himself in life and growth, and in doing this He fulfills the Law of His Being. Were it not for this process, man would have no conscious existence. While it is true that in the evolution of the soul there seems to be a good deal of suffering, yet men love life and cling to it with great tenacity. That fact may be taken as proof that the soul enjoys more than it suffers. So life is not a failure, and the wisdom and justice of God are vindicated.

But in the growth of the soul it finally begins to grasp the truth of its being, and then what possibilities open up before it! It beholds the Ideal Man, and it changes its old way of looking at things, and begins a new method of thinking, and soon it has an entirely new set of ideas about it, and it lives in a new world. While this transformation has been going on in the consciousness, has there been any change in the real? No. The change is in our sense of things, for we are perfect in God now, and all that could be the matter with any one is in his understanding of things.

Through thinking states of consciousness are set up. If this thinking conforms to the truth of being, harmony will result. The law is that all thoughts become externalized, for thoughts are creative. We never think a thought that does not make some impression on our body, or upon that of others, and give coloring to our, or their, environment. So far as the physical manifestation is concerned, which pictures forth the growth of the soul, the body represents the sum total of what we have thought. It is true that other people's thinking has somewhat to do with it, as thoughts are things; nevertheless, their thoughts cannot affect us unless we let them into our consciousness and appropriate them and make them our own. We must shut the door to all evil thoughts, let them come from where they may. This we can do if we keep in mind the truth of our being. Thoughts go and come, and effect a lodgment where there is least resistance, in obedience to the law of attraction. But we must not emphasize the power of other people's thoughts over us. It is carried altogether too far by some in their efforts to saddle their own sins and shortcomings onto other people. That is simply the old orthodox devil, made over to suit the occasion. We

all have the work of overcoming to do; the overcoming of past mistakes made through ignorance, and each has to do it for himself. Suppose we believe that others can influence us, it is the same whether they can or not, for we have opened up our consciousness and invited the guest to enter, and we have thus become a victim to our own belief. No thought can enter our consciousness that does not find a welcome there.

Above all things, we want to realize that we are living in a spiritual realm now. If we have called this a material world, the supposed opposite of Spirit, we must change our point of view. We must know the very air is surcharged with God thoughts, good thoughts, and the attitude of our minds should be such that they can find a ready entrance. We are living in a mental realm, and everything is set in motion through the activity of thought. If we think good thoughts, we build well our structure, but if we think bad thoughts we build on shifting sands.

Thought is the most powerful thing in the universe. It annihilates time and space. We are just beginning to form a concept of its power. It is through thinking that we bring God into manifestation, but it must be correct thinking — thinking in harmony with the law of Good. Anything less than that brings inharmonious results, according to the degree of error embodied in the thought. But the negative readily yields when confronted with the positive. Some get a thin veneering of this Science, and when overtaken with sickness think that it does not work in their case, and they resort to material means to get relief, when the fault is in their understanding, and not in the Science. Probably the real fault is in their indisposition to live out the divine precepts of the Science.

Everyone's consciousness is his world and is

buildest by thought. Heaven and hell are of our own making. The sculptor, who with hammer and chisel fashions the statue out of the marble block, is no more the architect of the statue than are we of our own bodies. There is this difference, however: He had a definite object in view, an ideal conception which he desired to bring forth, as he cut away the stone. He knows what he is about, and proceeds intelligently to the realization of his ideal; while we have been slashing aimlessly away, not knowing what we were doing, and now we find ourselves conscious of a body that is not up to our ideal. What shall we do? We still think, and we can still go on correcting our mistakes and bringing about better conditions by thinking in accord with the truth. We must constantly live up to our highest ideals, and thus we will bring forth a better condition of things and make a better world for ourselves. Our happiness lies in our own keeping.

INVITATION.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"He forgiveth all thy iniquities; He healeth all thy diseases."

"He sent forth 'His Word' and healed them."

Come, ye disconsolate, where 'er ye languish;

Come to the "Christ within," reverently kneel—

Here bring your wounded hearts, here deny your anguish;

Men have no ailments that "Truth" cannot heal.

Joy of the desolate, Light of the straying,

Hope of the seeking one, guileless and pure;

Here speaks the "Comforter," tenderly saying,

"Men have no ailments 'My word' cannot heal."

Here see the bread of life; see waters flowing

Forth from the throne of God, pure as His love;

Come to this feast *within*; come ever knowing

Men have no ailments but God will remove.

—Words re-arranged by T. W. GILRUTH.



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Publishers' Department.

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GRETING.

To **UNITY** readers scattered over the entire earth, in the unity of Spirit and the bonds of peace, harmony and love, we greet you. Through good report and evil report we have completed our first cycle of twelve years, and with this issue **UNITY** begins its second cycle.

A few of you have been with us from the first, when under the name of "Modern Thought" our editor-in-chief gave forth his earliest conceptions of this truth. Subsequently, to keep up with his expanding ideas of it, the name was changed to "Christian Science Thought," but when the principles attaching to that name became limited by the dogmas of creed and rules, the words "Christian Science" were dropped and the magazine became widely known as "Thought." It was not, however, until the name of **UNITY** was inscribed upon the cover were its editors satisfied that the true idea of its mission was fully expressed — the unity of God and man.

Realizing the necessity of this conscious unity, our work has been to bring the individual soul face to face with its infinite possibilities. Names, personalities, cults and isms fade into nothingness in this divine unity, for in it there is but "One Lord,

one faith, one baptism; one God and Father of all, who is above all and through all, and in you all," whereby "we all come into the unity of faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ Jesus."

UNITY is in full fellowship with all that makes for this end. There is only unity in truth; error has no unity. The carnal mind disintegrates through differences, the Spiritual mind builds up through similarities. We recognize only the *oneness* of the truths being taught by all, and not the differences and personal methods of teaching. On the fundamental principles of Truth the Christian world is a unit.

We thank our thousands of subscribers for their hearty co-operation in publishing to the world the Gospel that heals and saves both body and soul, and it is without worldly pride but for your information we say that Unity Headquarters is today doing more work, healing more afflicted, brightening more hearts, distributing more literature, disseminating more truth to congregation and class, and through the printed page, and has more efficient help, each in the business department, printing department, and Silent Unity, than ever before. Hundreds of new names have been added to our subscription lists and to the Society of Silent Unity.

Knowing that God-is-with-us, UNITY begins its second cycle of twelve under most encouraging conditions. It will continue to carry the messages of Good to the world gladly and freely, and you will find no copyright upon it. If it carries God's truths, shall He not care for them? Lowell has said, "Truth defensive, hath lost hold on God." Its pages will always be filled with simple language, teaching the nature, the possibilities, the capacities, the God-powers, the divinity of the Christ, which is in all. Its object is ever to dispense health, happiness and prosperity—harmony in every department of being, and harmony is heaven.

God blesses you all.

The Open Door is the name of a new spicy, invigorating monthly paper edited and published by James C. Robinson, 1137 DeKalb Ave., Brooklyn, N. Y. Its columns are devoted to the news of mental science and occult truths. The editor is a strong individualist, and the first number (August) is filled with his own writings.

We are obliged to leave book reviews and mentions until next issue.

The editors of **UNITY** have accepted an invitation to teach classes in Practical Christianity in Pueblo, Colorado, beginning August 6th.

Mr. and Mrs. J. Ransome Bransby, formerly of the Los Angeles Home of Truth, are at present assisting in the good work conducted by Mrs. Margaret M. Wilson, at 15 Eyre Crescent, Edinburgh, Scotland.

Friends who send us articles which they expect printed in **UNITY** should always keep a copy of them. We put all the good contributions on file for future use, but the supply being so much in excess of our space there is quite an accumulation of manuscripts, and it is frequently months or years before they are used. This is especially true of poetry.

Mrs. E. M. Gale's beautiful and commodious home at 391 Fifth Ave., Brooklyn, N. Y., will soon be opened as a Home of Truth and School of Practical Christianity. The building is a fine new structure of brown stone, three stories high and basement, and thoroughly modern. Mrs. Gale will be assisted by Alvesta C. Scott-Brown and other good teachers and healers.

With the July number, **WEE WISDOM**, our paper for children completes its fourth year. The table of contents is as usual very interesting: "July," a poem by Wilhelmine Smith; "The Red Caps," by Florence Harvey, in which is illustrated by giants and Lilliputians the power of thought; "Dorothy's Fourth of July," by Sarah Elwood; "Natural Lessons in Natural History," by Papa Harry; "Buttercup Talks," by Grace Holmes White; "A Nickel Story," by W. Smith; "Little Fli-clak-ee Chinee," with illustrations by Rick; "All Things Bright and Beautiful," selected by Dailie Heinrich; "Epistles," being many letters from the little readers; "An Absent-Minded Man," poem; "Juvenile Bible Lessons," by Fannie B. James, of Denver. These Bible Lessons are fine and will meet the needs of both old and young. "The Sparrow," poem; "For the Wee Wisdoms," poem by Charit C. Arthur; "Ye Editor's Sanctum," and the usual well stuffed "pillows"—a verse for every night.

WEE WISDOM is but 50 cents per year. The August number promises unusual interest, as its contents are to be written entirely by the children.

ANNOUNCEMENT.

A program of great interest is announced at Vrilia Heights, Geneva Lake, Wis., as follows: Monday, July 9th, a Summer School for Parents will be opened conducted by competent leaders. Self discipline for parenthood will be a prominent feature, while subjects pertaining to home and school education will be discussed. These will include heredity, pre-natal conditions, home influence, school training, etc.

Sunday, July 22d, Dr. T. Y. Kayne, of Chicago, will begin a course of twelve lectures upon the "Philosophy of Life and Healing." Dr. Kayne's lectures are eminently practical. He makes it clear that one may know and put in practice the spiritual laws of health; that once filled with the life of healing, he must also impart it to others.

Sunday, August 5th. Ida Cassa Heffron will open a teachers' course of lectures on Art, accompanied by illustrations and demonstrations. Miss Heffron shows that the activities of art and their developments are important factors in soul growth, and that to the true student these activities are converted into power.

Sunday, August 19th, and the two weeks following, Mr. and Mrs. A. P. Barton, of Kansas City, will conduct classes in Practical Metaphysics.

The last week of August and the first week of September, Annie Rix Militz will give a course of lectures on Prosperity.

Williams Bay is the postoffice and railroad station, reached by the Chicago & Northwestern Railroad. Vrilia Heights is one mile southwest of Williams Bay, conveyance by steamer or carriage. For further particulars address,

DR. A. B. STOCKHAM,
56 Fifth Ave., Chicago, Ills.

OBSERVE THESE INSTRUCTIONS.

CHANGE OF ADDRESS.—In changing address the exact post-office address where you have been receiving **UNITY** must always be given as well as the new address.

DISCONTINUANCES.—We find that a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. All arrearages should be paid to date at discontinuance.

REMITTANCES.—Personal checks should include at least 10 cents for bank collection, as also Canadian bills, which are discounted in Kansas City.

Wm. Farwell, formerly of the Alameda Home of Truth, is doing a good work at San Jose, Cal. The Truth Students' meetings are held at 15 Porter Building, Sunday morning at 11 o'clock, Healing Meeting on Friday evening at 8 o'clock, Morning Conversation Meeting every day 10 to 11 o'clock.

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ALICE M. CALLOW, Secretary.

A DEDICATION.

Sunday, June 10, 1900, was a notable day at Holton, Kansas, the occasion being the dedication of the beautiful chapel of the Divine Truth Home. It was the triumph of Truth through Mrs. Vivia A. Leeman after years of loving devotion and earnest, sincere work. The chapel consists of two fair-sized rooms, papered with a rich delicately tinted pink shade, symbolizing love, the keynote of all success, and are elegantly furnished with moquette rugs, a piano-organ, stands, etc. With beautiful flowers in profusion, a large congregation, and the dedicatory services, the occasion was inspiring. Many friends were present from Onaga and Topeka, Kansas, Kansas City, Mo., and other places. In the afternoon at 3 o'clock Mrs. Leeman read appropriate Scripture, and addresses were delivered by Mr. and Mrs. Fillmore and Chas. E. Prather, of Kansas City, Mo. An elegant solid silver free-will offering dish, lined with gold and handsomely engraved, was presented to the Home by Holton friends, and was dedicated for its office by Mrs. Fillmore, who explained the reciprocal relation each bears to the progress of Christianity. In the evening Mr. Fillmore delivered an impressive lecture on "Understanding," which was followed by the dedication by Mr. Prather of "The Song of the Twentieth Century," composed by Mrs. Leeman and the music by Miss Clare Fowler. Between services refreshments were served, and the occasion will long be remembered by all present. God speed the work at Holton.

**

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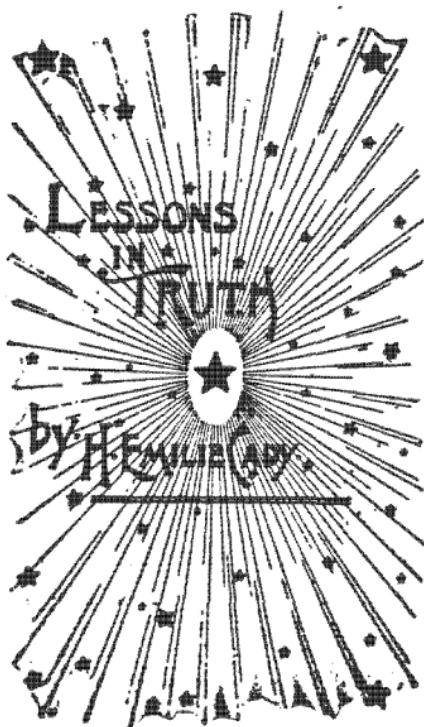
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HOW TO GET HEALTH.

C. B. REYNOLDS.

There is but one power. Man, in a degree, is that power; he invokes more of it, and directs it through the channels of wisdom or ignorance. Man, the universe, and the invisible, are different degrees of that power. When directed through wisdom, it speeds on errands of love, peace, joy. When directed through ignorance, it operates in hate, discord, sorrow. That power is changeless, always good, always true, through its channel of wisdom or ignorance. It lays the valley in war, bloodshed and carnage, or it vivifies it in vegetation, bloom and foliage. These things are the coming forth of that power at the call of man.

We invoke a phase of that power named electricity, and in wisdom we send a message by wire; or in ignorance we electrocute a man or throw a car of human freight into the canyon to destruction and death. The direction of the former we call good, the latter we name bad. The volcano sending forth lava, that cloud sending forth showers, are but agents of that power unconsciously directed by man. "All power is given to me." We take it and send it crashing through cannon, rifle and mine to eliminate a race of men; or through art, science and industry to elevate man. That one power is good. A field of desolation (the product of war), or a race high in art and the fruits of peace, are but the different modes of Good power as directed by man.

We invoke this power from the invisible, and our direction of it is all around us in the visible. We are the instruments by which the invisible appears in the universe. Jesus calmed the storm; Judas renewed the conflict. Power, like the rain, falls on the just and unjust, ignorant and wise, alike. "Whatever thing ye desire, ye shall have it." We take the

power by desire, as a babe takes the razor in ignorance or the man in wisdom with results corresponding. The beauty or homeliness of a human face is through the direction of this power. Life or death is the result of the different directions of good. A boil, tumor or cancer is as active with this power as is the glow of health upon the face of virtue. Peter cut off the ear, Christ made the ear to be again, both by the one power. This power is not good for man when misdirected. The glutton eats the good to his destruction. The drunkard drinks the good to his death. The tyrant takes the good to his and his kingdom's desolation.

Power is that substance in which is contained everything. In it is the thing we call mathematics. We desire this principle; through the channel of wisdom we receive it, and the result of our calculations is just. If through ignorance we take it, our life becomes a deep, dark chamber, in which is neither ornament nor order. We all remember how we called for the multiplication table and how we got it. Some have it in error, and some have it in truth. All can have it in truth, that is, all can learn that $8 \times 8 = 64$, and it does not equal 23. All things are taken from power as you took from it the multiplication table, by repeating its truths to yourself till they become so fixed in you that to separate you from it is impossible.

That thing we call health is in power. It comes by making love, peace, joy, a part of ourself in the same way till separation is impossible. Health is simply love, peace, joy, showing forth in the body, like mathematics in the multiplication table, appearing in your thought, word and action. It is as simple to get health as it is to acquire the multiplication table. You "ask, seek, find." This One Power is God. Showing forth the multiplication table or showing forth health is showing forth God. To know the multiplication table, or health, or yourself, is to know God, for these things are one. To know

them is to be them, and to be them is to show forth only them. The multiplication table came to you in love; you loved to study it. It came to you in peace; you went into the silent school room or corner to seek it. It came to you in joy, for your being was happy in acquiring it. Health and prosperity comes to you from power in the same manner—through love, joy, peace. You must have love, joy, peace in you before you can show health and prosperity, the same as you must have the multiplication table in you before you can speak forth the science of numbers.

Power directed through love, peace, joy, ennobles the race and elevates mankind. Under its influence the earth bursts forth in fruit, the oceans roll in magnificence, while our constellated canopy reveals to us its mysteries. This is life eternal. "Seek ye first Wisdom," that is, Love, Peace, Joy, and Health and Prosperity are added to it. Misdirected love is hate; misdirected peace is war; misdirected joy is grief; and to the getting of these is added all sickness and adversity.

THE SON OF GOD.

SARAH ELIZABETH GRISWOLD.

We are slow to realize that this Son-ship is a plane of consciousness, a focalizing of the Law, Divine Principle, or God.

Christ Jesus focalized, or brought into manifestation, God, the Father, or Origin, and there are students of truth (?) this day who are carefully discriminating concerning this One who has shown *them* the Father, lest too much honor be ascribed to Him.

We cannot know God except through that Mind which was in Christ Jesus. If you have one glimpse of actual truth it came to you through that Mind which manifested in the personality called "Jesus the Christ." That unconditioned Mind, called "Divine Consciousness," is "the Only Begotten Son of

God." It is thus named because It is the only avenue to the God-Wisdom.

"No man cometh unto the Father but by Me."

"Me" is described in St. John 14:30, viz.: "Hereafter I will not talk much with you: the prince of the world (worldliness) cometh and *hath nothing in Me.*" *Pure* consciousness cannot be phased by any form of worldliness. Now read again, "No man cometh unto the Father but by *Me.*" This Consciousness (Me) embodied in Christ Jesus is the Only Begotten Son of God, and except it shine in you, you will remain in darkness forever. It is the all-knowing, all-loving, all-forgiving, and sinless One; the "Me," without whom no man shall know God. It is the Teacher sent from God unto all men.

I have been speaking to you of the manifested God. Look now to the unmanifest, the Eternal Law, beginningless, endless, changeless. It is no more concerned with one man than with another, except as one, more than another, consciously enters Its service. This Eternal Law will abide without your service, yet It ordains that you shall serve It, that It may the better serve you. It forever gives, and it is for you to forever turn to It your face, and hold to It your hands, that It may give to you *effectually.*

Now turn again to the manifest. "Before the world was, I am." Christ Jesus makes this statement concerning his *divine* personality, which is eternal, and I believe that he had become *conscious* of his *eternity* of Being before this earth was formed. I mean to say, that he was *ready, prepared*, to call this world his own, and the people who should manifest according to eternal law, *his* people. Read in St. John's gospel 1:10-14:

"He was in the world, and the world *was made by him*, and the world knew him not.

"He came unto *his own*, and *his own* received him not.

"But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name;

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the *only begotten of the Father*,) full of grace and truth."

Now, my interpretation is this: Ages upon ages ago, Jesus, who was to become Christ, *consciously* turned toward the Divine Law—Our Father which is in heaven, or eternal peace—and offered his loving service; yea, "even before the world was," and in process of time *became* the "Son of God" *in consciousness*. Having been faithful over a few things (Matt. 25: 21) he was chosen by the Law to be ruler over even this world in which we live.

If the reader can accept this interpretation as true, it will readily be understood why Jesus came into manifestation among the people who were *his own*—into a world which by the grace of God was his own, to be an eternal demonstration of truth, of redeeming love, of forgiveness of sin, of everlasting life, to all people forever more. He understood the process of Divine Law, of *unconscious* evolution, and again, of *conscious* evolution. He knew that his people, on the verge of *conscious* evolution, must have a teacher to steady their faltering steps towards an impulse for righteousness, just as in the unthinkable past he had been guided by some High Priest of the Eternal Law, to know, and love, and serve It; and who shall compute his love for the unfolding souls to whom he had been committed as both father and mother by the wisdom of God?

Do you know the meaning of mother-love? Do you know that all suffering is counted for naught, that the well-being of each child may be achieved? If you do know even to the extent of *human* experience, then be assured that it is only a faint shadow of that matchless God-love which was born into Jesus Christ by the indwelling Father of all men, and which alone actuated his mission in the world; and there are minds so darkened that they cannot

see God in all this, and must needs try to rob the Divine Humanity demonstrated by Jesus the Christ for all time of its God-begotten glory; must cast lots for the radiant garments of the transfigured Christ, and vainly strive to climb up some other way, of whom it is written, "the same is a thief and a robber."

There is a reason for all this skepticism. The literal interpretation of Scripture has discouraged those who are seeking truth, and they are fain to swing to the other extreme and will have none of it. Now the sad result is, that many of them teach the people after the fashion of their own skepticism. This is a great mistake, for so sure as these zealous ones are *true* seekers after truth, they will (when meek enough) have the feet of their understanding washed by Truth Itself, and the Scripture opened to them by the Spirit on *their* "Day of Pentecost"; and then what of those to whom they, in their mistaken zeal (like Paul or Saul), have preached a lie?

Oh, it is so sad to see the mistakes made by the impulse of enthusiasm instead of using the Word of God! Read what is written about mistaken zeal in St. John 2:17, II. Cor. 9:2, Phil. 3:6, and if you cannot yet interpret the Scripture as to its spirit, be patient and remember that spiritual things are spiritually discerned. You will "get there" as soon as the Christ Mind shines ever so little into your consciousness.

Watch and pray, for ye know not the hour wherein the Bridegroom may knock at the door of your understanding. *Be ready.* Be meek. Be true. And may the kingdom, and the power, and the glory be manifest in His Name. Amen.

The soul which is not moved,
 The soul that with a strong and constant calm
 Takes sorrow and takes joy indifferently,
 Lives in the life undying! That which is
 Can never cease to be; that which is not
 Will not exist. —*The Song Celestial.*

THE POWER OF STILLNESS.

Be still, and know that I am God.—Psa. 46:10.

It was "a still small voice" or "the sound of a gentle stillness." Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than that one word, *Selah (Pause)*? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest, and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can so touch our hearts as THE POWER OF STILLNESS?

The sweetest blessings that Christ brings us is the Sabbath rest of the soul, of which the Sabbath of creation was the type, and the Land of Promise God's great object lesson. There is for the heart that will cease from itself, "the peace of God that passeth all understanding," "a quietness and confidence" which is the source of all strength, a sweet peace "which nothing can offend," "a deep rest which the world can neither give nor take away." There is in the deepest centre of the soul a chamber of peace where God dwells, and where if we will only enter in and hush every other sound, we can hear His still, small voice.

There is in the swiftest wheel that revolves upon its axis a place in the very centre where there is no movement at all; and so in the busiest life there may be a place where we dwell alone with God in eternal stillness.

This is the only way to know God. "Be Still, and know that I am God." "God is in His Holy Temple; let all the earth keep silence before Him."

A score of years ago, a friend placed in my hand a little book which became one of the turning points of my life. It was called "True Peace." It was an old mediæval message, and it had but one thought,

and it was this—that God was waiting in the depths of my being to talk to me if I would only get still enough to hear His voice.

I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own voice, some of them were my own questions, some of them were my own cares, some of them were my very prayers. Others were the suggestions of the tempter from the voices from the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pushed and pulled, and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, and to answer some of them; but God said, "Be Still, and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares, but God said, "Be Still." And as I listened and slowly learned to obey, and shut my ears to every sound, I found after awhile that when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power and comfort. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that "still small voice" of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living God himself as my life and my all.

Beloved! this is our spirit's deepest need. It is thus that we learn to know God; it is thus that we receive spiritual refreshment and nutriment; it is thus that our heart is nourished and fed; it is thus that

we receive the Living Bread; it is thus that our very bodies are healed, and our spirit drinks in the life of our risen Lord, and we go forth to life's conflicts and duties like the flower that has drunk in, through the shades of night, the cool and crystal drops of dew. But as the dew never falls on a stormy night, so the dews of His grace never come to the restless soul.

We cannot go though life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about this stillness is, that it gives God a chance to work. "He that is entered into His rest hath ceased from his own works, even as God did from His;" and when we cease from *our* works, God works in us; and when we cease from our thoughts, God's thoughts come into us; when we get **STILL** from our restless activity, "God worketh in us both to will and to do of His good pleasure," and we have but to work it out.

Beloved! let us take His Stillness, let us dwell in "the secret place of the Most High," let us enter into God and His eternal rest, let us silence the other sounds, and then we can hear "the still, small voice."

Then there is another kind of stillness, the stillness that lets God work for us, and holds our peace; the stillness that ceases from its contriving, and its self-vindication; and its expedients of wisdom and forethought, and lets God provide, and answer the unkind word, and the cruel blow, in His own unfailing, faithful love. How often we lose God's interposition by taking up our own cause, and striking for our own defense.

There is no spectacle in all the Bible so sublime as the silent Savior answering not a word to the mer-

that were maligning him, and whom he could have laid prostrate at his feet by one look of divine power, or one word of fiery rebuke. But he let them say and do their worst, and he stood in THE POWER OF STILLNESS — God's holy, silent Lamb.

God give to us this silent power, this mighty self-surrender, this conquering spirit, which will make us "more than conquerors through Him that loved us." Let our voice and our life speak like "the still, small voice" of Horeb, and as the "sound of a gentle stillness." And after the heat and strife of earth are over, men will remember us as we remember the morning dew, the gentle light and sunshine, the evening breeze, the Lamb of Calvary, and the gentle, Holy, Heavenly Dove.

—From an English Tract.

WHY HAVE ENEMIES?

The new thought has freed me from all my personal enemies. They have disappeared. I no longer have any. I have found that no one may be my enemy without my consent, and that hate can only flourish in its own atmosphere. No unkind thought can reach me unless I generate within myself a corresponding vibration, and I am no longer conscious of a single thought of ill-will.

Why should I deem any one my enemy? All is mind. No one can harm me except through my mentality, and that is completely subject to my own control. If I accept what is in my power to refuse, why should I blame another? Would it be wise to do so? It can do me no possible good to injure another. Nor is it a pleasure to hate or harm. It does not bring peace or happiness or contentment. It does not produce a single sensation of delight. On the contrary, it means contraction, disease and dissolution.

The vibrations of hate that I generate for the purpose of injuring another must, in their nature,

first exert their full influence on me. They will injure me exactly as would similar vibrations transmitted from another and received by me.

In order to intentionally harm another I must first set in motion the thought of hate. I must generate poisonous thought vibrations, and put myself under their direction. When I send out thoughts of hate I do not rid myself of them. On the contrary, I make of myself a hate magnet, and the more I send out, the more intense do my vibrations of hate become. Their exercise simply strengthens the vibratory muscles of hate. Nor can I send to another as much hate as I generate, or do as much harm to another as to myself.

As I send out the poisonous exhalations of hate, I clothe myself with a venomous thought atmosphere, put myself in accord with other similar vibrations, and create for them a centre of attraction. And irrespective of the harm my thought may inflict on others, it must of necessity return to me, freighted with vibrations that will intensify the self-destructive conditions I have created.

The new thought has taught me my power and strength. I know that I cannot be harmed by others, so I have no reason to fear or hate them. I have learned that I can command my own life, and that my first duty is to myself; and as I cannot evade the responsibility of living my own life, I may not permit others to dominate it.

The thought of hate deprives me of power, contracts my sympathies and sphere of influence, attracts to me similar thought-currents of hate, and puts my life under the control of others. Self-preservation and self-esteem, therefore, do not permit me to think unkindly of others, or live on the plane of thought that will bring to me their unkind thought. When I hate I take my own life in my hands, and when I make another my enemy, I, of necessity, make of myself a greater enemy.

While I turn on the current of hate I am cut off

from the circuit of love, and the destructive vibrations of the one thwart the creative powers of the other. I have the ability to call up whatever thought vibrations I desire. I may make my life a joy and pleasure. Why, then, grasp at pain and sorrow? Why immolate myself?

— EUGENE DEL MAR, in *Freedom*.

SYMPATHY AS A VICE.

CHARLES B. NEWCOMB.

We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul.—EMERSON.

It is a curious idea of friendship that demands attention to personal ills for the mere sake of indulgence in their recitation. How many there are who fill their conversation and their letters with the details of their weaknesses and troubles. It would be just as kind to pump the contents of their cesspools into their neighbors' gardens. The very thought of illness and suffering is a depressing influence from which we should wish to deliver our friends rather than oppress them with it. It is no kindness to permit one to turn such a thought upon us, only to provide him with the morbid satisfaction of rehearsing his difficulties. It does not stimulate to better things. It weakens the narrator, and etches his troubles more deeply into his own consciousness. Such sympathy is vicious and not helpful. We do not jump into a bog or quicksand to save one who is struggling there. We know that in order to help him out, we must keep our own feet on firm ground and on the confident thought of rescue.

We believe the greatest kindness in the sick-room is to disinfect the atmosphere. Sympathy, as generally understood and practiced, feeds infection. Love demands the disinfectant of true thought, as well as kindly service. Sympathy is a poor tuning-

fork. It does not strike the keynote of a harmony. It only spreads the discord.

Trouble is infectious and discordant. Nothing can correct it but strong, wholesome confidence in life and self and one another. To pule and whine in sympathy at the demand of a sick mind is not the office of a friend.

A little mind always thinks its own trials are peculiar and demand a special recognition. This is nothing else than egotism. When one looks abroad he is sure to discover that he is not the only pupil in the class who has found difficult problems on his slate. It makes no difference that some of our classmates are dressed in better clothes and have richer bindings on their school books. Their problems are just as hard as ours, and often very much the same. We will not envy them.

Let us work faithfully at our tasks. Give all the cheerful stimulus and help to others that they will accept, but firmly refuse to listen to the talk of trouble when we cannot aid. Let us decline correspondence with such *friends* as fill their letters with their sicknesses. Let us never write a line or word that needlessly suggests unhappy thought. Let us take the black borders from our stationery, and gild our thoughts and words with love and confidence and knowledge in the realms of ETERNAL GOOD in which we have our being.

We will not then mistake the vice of so-called *sympathy* for the virtue of encouragement, which always brings health and gladness as a welcome guest.

God appears in the best thought, in the truest speech, in the sincerest action. Through His pure Spirit He giveth health, prosperity, devotion and eternity to the universe. He is the Father of all Truth.—*Zoroaster*.

Bible Lessons

BY LEO VIRGO.

Lesson 8. August 19.

The Man Born Blind. John 9:1-17.

GOLDEN TEXT—*One thing I know, that, whereas I was blind, now I see.* John 9:25.

The beggar born blind represents one who has developed no spiritual perception from within but depends entirely upon others for that word “proceeding out of the mouth of God.” Such an one is not spiritually obtuse through heredity, the sin of his parents, nor through his own sin in some former incarnation—he has simply failed to express the powers of Being innate in him. He has let matter and material beliefs dominate him until his mentality is so clouded that he makes no effort to understand spiritual things for himself.

“The works of God should be made manifest in him.” Such an one must awaken to action the God within him and do the works of the Spirit, one of which is the spiritualization of material states of consciousness.

Matter is not evil—it is the outward reflection of an idea in mind of inertia, inability. Man’s work is to bring out and make active all the ideas possible to mind and put them in right relation.

“We must work the works of him that sent me while it is day: the night cometh when no man can work.” “Day” represents the Now. “The night cometh” represents the future, which is always darkness to the present. *I am* is the light of the world *right now*. “When *I am* in the world, I am light to the world”(R.V.).

“When he had thus spoken (that is, speak these words), he anointed the eyes of the blind man with

clay." This is to symbolize the specific idea which stands in the way of clear spiritual vision. "Clay" represents a belief in the reality of matter; that it is a substance having certain inherent powers and qualities. This is a false idea and puts the soul in bondage. This condition must be denied away—"Go wash in the pool of Siloam." "Siloam" means sent, sending or putting away. We are to deny the universal race belief in the reality and power of matter, and affirm the spirituality of all substance. This unreality of matter is not a metaphysical flight of fancy, as many think, but the advanced school of modern physicists have arrived at a like conclusion. Lord Kelvin, Prof. Draper, and others of this school, say that there is a universal ether, or energy, whose form of motion throws into visibility that which we call matter, but that matter of itself has no entity. What causes this universal energy to take these multitudinous shapes they do not say, but we know that it is *intelligence*, and that in man is the highest concentration of that Infinite Intelligence—"I am light to the world."

Jesus, the I AM, knows neither time nor condition as a dominating factor. But those who are attached to conditions, like the Pharisees, who were sticklers for the letter, object to specific denials in that day or degree in which they rest. It is their "Sabbath," and they do not want to see any work done in it. These say, "God is all and in all, therefore the body and its material conditions are in Being—don't deny or disturb that which is manifesting God." They hold that it is only necessary to *rest* in the consciousness that all is good. This is their Sabbath, or day of *rest*, and they don't want it disturbed.

But those who have tried the efficacy of denial of matter "come seeing as they never saw before," and they say that *I am* "is a prophet"; that is, one who brings the future into the *now* and makes plain that which was vague and obscure in metaphysical logic.

Lesson 9. August 26.

Jesus the Good Shepherd. John 10:1-16.

GOLDEN TEXT— *The good shepherd giveth his life for the sheep.* John 10:11.

The “door” of your mind is your I AM. “I am the door of the sheep.” “Sheep” are your thoughts. The “thief and robber” is mortal thought. The “porter” is the will. The “good shepherd” is also the I AM.

All forces that come into your consciousness in any other way than through your own I AM are thieves and robbers. No man can be saved from the limitations and mistakes of ignorance except through his own I AM volition.

There is a widespread belief that we can turn over to those who have better understanding the straightening out of our tangled thoughts, and thousands are in this age getting financially fat through the credulity of those who are laboring under this delusion. Such help may be extended temporarily, but it always proves a “thief and a robber” in the end. The true healer is always *teacher*, and instructs his patients how to open the door to the “good shepherd,” the Divine I AM.

“The good shepherd layeth down his life for the sheep.” This means that the high spiritual I AM lets itself become identified with the limitations of self-consciousness that it may lift all up to the spiritual plane. “I lay down my life that I may take it again.”

When we open the door of the mind through consciously affirming the presence and power of the Divine I AM in our midst, there is a marriage or union of higher forces in Being with lower; and we find that we are quickened in every part—the life of the I AM has been poured out for us. Thus Christ becomes the Savior of the whole world, by pouring this higher spiritual energy into human consciousness. But we must each for himself take it and identify ourselves

with it. The individual I AM is the only door through which it can get into our thoughts in a legitimate way. If it comes through mediumship, or hypnotism, or mental suggestion, without our willing co-operation, it is a "thief and a robber."

There is but one life-giver, one savior, the Christ; and the only door through which that Divine Essence can come to us is through our own I AM. Jesus of Nazareth points the way, but everyone must take up his cross and follow him; must "overcome" as he overcame.

Lesson 10. September 2.

The Seventy Sent Forth. Luke 10:1-11, 17-20.

GOLDEN TEXT—*The harvest truly is great, but the laborers are few.* Luke 10: 2.

Nearly all our lessons have referred to the more interior planes of consciousness. This one goes into the exterior and shows the power of the I AM thought in its diversified aspect.

Seven is the number representing fullness in the world of phenomena. There are seven senses, although we usually count but five; the two additional are thinking and perceiving. The brain is the thinking organ, and the solar-plexus the perceiving organ. By this we refer to their outer function. We know that the eye and ear, in fact all the senses, have an inner field of action, but only the few have as yet quickened the within, and the phenomenal world seems to be their only place of action. So the brain and solar-plexus are in touch with mighty spiritual forces, but the few only have discovered it. In fact, it is not generally accepted that these latter have a distinct function in the sense consciousness. But they have, and much of the thought and feeling which metaphysicians take to be spiritual have their origin in the vibrations of the outer brain and the emotions of the sense soul. It is only when the head and heart are moved to action by the Spirit

that we can say that their emanations are spiritual.

But these seven avenues of expression are to be trained in spiritual ways and their efficiency multiplied tenfold—"the Lord appointed other *seventy* also, and sent them two and two before his face into every city and place, whither he himself would come." The sending them "two and two before his face" refers to their dual action in expression (face). "City and place" refer to centres or aggregations of intelligent cells in the organism. These senses must be freed from mortal limitations. They must be innocent and confiding (lambs), unselfish (no purse), no care for future providence (no scrip—wallet for food), understanding not restrained (no shoes), but the message of peace and harmony to be carried to every abiding thought (house).

Peace shall be established wherever your thought of peace has gone forth, and if it has not been established you will know it by the thought returning unto you.

The thought of health is to be sent to every house or place of abode in the body and the message of the Spirit spoken unto it, "The kingdom of God is come nigh unto you." Deny all seeming materiality (wipe off the dust of the city).

Then your senses shall return the true words which you sent them forth with, and the consciousness will be that even the devils (discords) of your body are subject unto them.

Lesson 11. September 9.

The Good Samaritan. Luke 10:25-37.

GOLDEN TEXT—*Love thy neighbor as thyself.*
Lev. 19:18.

The central idea of this lesson is "And who is my neighbor?" Jesus illustrates by the story of the waylaid traveler and the good Samaritan. Our neighbor is here shown to be farther removed than

the one who lives next door, or those in whom we are personally interested.

The object of love to God and to our neighbor is to attain eternal life, according to this teaching of the Jewish scripture, and sanctioned by Jesus. We may love God with all our "heart, soul and strength" and yet miss eternal life. The metaphysical interpretation is that we may get very close to God in spirit, but we must see the life of God manifest in externals also before we shall compass the fullness of Being and come into its completeness in consciousness. Religion easily falls into forms and thus loses its vitality—its life-giving quality. The early Christians had the power of the Spirit and they performed miracles. But rites and ceremonies came with organizations and church buildings, and the spiritual power gradually waned. This is the history of every religious organization. The founder is inspired and fires his disciples for a time. Then comes a period of temporal prosperity—and spiritual decadence.

The formalist overlooks the essence of things—he lacks compassion or love. When life lies bleeding the priest and Levite pass by on the other side, but the quick sympathy of the untrained Samaritan is aroused and he does the right thing from inner impulse.

To lay hold of eternal life we must bind up its wounds wherever we find them, and we will find them wherever life flows, whether in man or beast.

God is life, and wherever the pulse of life beats there God is. Man cannot give nor take life, but so long as he thinks he can slay the living, and proceeds to do so in man and beast, he will be at enmity with life. Those who would lay hold on "eternal life" must seek in every way to preserve the forms in which life is manifest. The wounds of Life are thus bound up.

We all have life, and it is *eternal life*, but we do not hold that life eternally in our forms. It goes

and comes. The one who enters into eternal life, as did Jesus, must lay hold on that life omnipresent and make it one with the form. This is the secret of "inheriting eternal life."

So long as man continues to lose his body through death he will be in doubt as to the reality of eternal life. Eternal life means to be eternally conscious of life in its fullness. The very fact that man allows the idea to enter his mind that life can go out of his body shows that he is not in the consciousness of eternal life. He may in theory see that life is omnipresent, and reason to himself that he cannot therefore get outside of life, yet the appearance is that he lets it slip away from him. That little idea that life can even temporarily slip away will keep man out of the consciousness of eternal life.

The remedy is: Lay hold on eternal life like the unconventional Samaritan. Have compassion upon the life in the bodies of every living creature, and especially in your own body. Declare life perpetually abiding in the organism. Bind up some of the wounds through which you are dissipating the life of your organism. Robbers are at work upon your body every day. They are the lusts of the passions and appetites. Drive them off and bind up the wounds. Put it in the inn of your pure thought and pay the price through "overcoming."

President H. D. Barrett, of the Prison Reform Association, says that less than one per cent of the criminal population of the United States is affiliated with the liberal churches. Continuing, he says: "Liberals in religion do not profess to be holier than others, but our orthodox friends who think that 'liberal' views lead to immorality and crime may find a little food for reflection in the above fact. When orthodoxy can make a better showing it will be time to cast stones at liberals."



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19, 20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT..

(Held daily at 9 o'clock P. M.)

August 20th to September 20th.

Not mortal I, but Christ within,
 Frees me from sorrow, pain and sin.

Noon Thought.

(Held daily at 12 M.)

"No man cometh unto the Father but
 by me."

LOVE'S NEST.

Psalm XCI.

BY LYDIA G. WORTH.

There is healing in the wings
 Of every thought that springs
 From Love's warm nest.

There is joy for every sorrow,
 There is rest for each to-morrow,
 In Love's sweet quest.

There is peace for every soul
 When the waves of trouble roll;
 Come ye and rest.

There is Light for all your darkness,
 Shadows flee before Its brightness,
 Every place is blest.

This the message that Love brings,
 For it foldeth 'neath Its wings
 All that is best.

There's no carking care or fear
 To Love's nest can e'er come near,
 So abide and rest.

We talk to God; that is prayer. God talks to us;
 that is inspiration.

— LYMAN ABBOTT.

A FEW FACTS ABOUT HEALING.

It is no more a burden for Spirit to demonstrate freedom of action in us than it is for us to enjoy the free use of our hands. So to make the nature of Spirit the basis and rule of our action is to eventually enjoy perfect freedom of action.

When we begin to consciously exercise the power of Spirit, we see there is no struggle of attainment. It is being and then doing — unfolding the silent, invisible idea or soul into actual visible expression.

Nothing is gained through trying to reason one's self into heaven through judgment from observation or discovery of so-called physical laws. "The kingdom of heaven cometh not by observation." The time has come for all who wish to realize spiritual things spiritually, and enjoy the freedom of truth, to reason as if they were entirely separated from sin, as if they were incapable of falling short of truth, and as if they were alive unto God — even life eternal, here and now. Heaven is the real state of Being, the true state of its action, and the real nature of the result of its action.

There are fully as many people at the present time who are claiming that they do not have to die to go to hell, as there are who claim that they do not have to die to go to heaven. This goes to show that as we give up the habit of postponing, that our beliefs of both good and evil face us in the present; so we frequently hear it said that heaven and hell are both of our own making. But when we come to realize the truth of the words of Jesus, that "the devil is a liar," we know that all false beliefs to which people have said I, and thus personified them, constitute the liar of which he spoke.

In our study of Divine Science we find this wonderful truth, that we must reason from the standpoint of the divine, just as if we knew and were

going to make practical the fact that what is true of God is true of man. The word of the Omnipresent One is an expression of power, and can be powerfully used for success in all the walks of life.

The natural unfoldment of pure Being or Spirit is the only true healing; so the study of Being is the first requirement toward true and absolute recovery. Other systems claiming to heal may give temporary relief, but the natural and final establishment of unwavering health must be the true unfoldment of pure Being. It must be the result of consciousness which knows spiritual things spiritually, and which speaks the spiritual language. When I speak the word that is true of Omnipresent Spirit, and declare the word that is true of God, for a patient or a student, the speaker of the words, the one giving the treatment or lesson, is present in the patient or student. This shows that absent treatment is just as efficient as present; that I AM is really nearer a patient or pupil than mere bodily presence could suggest. This is the way Divine Science healing is accomplished.

Genius is not a gift of the gods. There is but one God. Genius, therefore, is the power of pure Being, that power that succeeds in every undertaking. It means success in every good effort. Wisdom is the unbroken unity of supreme will or law. So he who would exercise wisdom must abide. "If ye abide in me, and my words abide in you, ye may ask what ye will and it shall be done unto you." What ye will! think of it. You can readily see that Divine Healing is Divine Communion.

I think it is but fair to say that all the so-called remedies that are offered to the world at this time, for the curing of disease, have seemed to benefit in some degree in some cases. Now, why is this true if no virtue is in many of them? Is it all due to the people's faith in them as helps, or is it merely due to the ideal suggestion of health made by their advocates? It seems to me that the faith shows

more power than the suggestion. I believe it is impossible for Spirit to lose faith in anything that exists. The fact that it cannot loose its hold on a single atom of substance—that it would not be all in all were there *less* or *more* than Spirit absolute anywhere in the universe—shows how impossible it is for us to be without faith. When our attention is wholly given to the external, and our education is from observation, we have faith in visible remedies; we must have faith; it is unavoidable. This is so, because it is our nature to have faith. We are, and faith is, and it is our nature. But there is a deeper reason that works in us, even though it be undiscovered to intellect. Every particle of all “remedies” have their origin in the same substance in which we exist. And when we remove the name from the remedy, and the claim that we need a remedy from belief, we blend as perfectly in consciousness with the substance contained in the remedy as we do with that contained in our food. We only need to know the truth of absolute unity to do away with the fallacy that we need remedies, and do away with the race supposition of duality. True spiritual education will do the work. Man judges his faith by the trust he puts in what he believes to be truth. But Omnipresent Spirit knows faith to be the very nature of all substance. Then you may ask, Does faith, the nature of all substance, lend itself to all these different methods of cure? No; it simply operates silently and undisturbed, according to its own method, regardless of all so-called methods or beliefs of need. This leads us to see that if we know ourselves to be the truth, we are that which is operating independent and apart from false opinion and belief.

If we believe in each other, we do well. If we believe in the things of God, we do well. If we believe in ourselves, we do well. But if we know that all is God the creator, and his creation, we do better, for we know how and love to act out the very best—the real truth of our Being. We find that our

faith is always based in truth, and nothing else. Only by placing ourselves in Being can we see the truth of Being, and speak with authority, not doubting our statements.

When we speak in this way our patient hears and responds. We demonstrate the creative power through our thought in word, and the healing is direct expression of Being, of the natural unfoldment of the limitless I AM. It is more than the suggestion of a good thought. It is being the thinker and speaker of good thoughts and words.

— M. E. CRAMER, in *Harmony*.

THE INSTINCT OF DEVIL-WORSHIP.

LILLIAN M. HEATH.

The reason that many people cling so affectionately to their belief in the devil as a personal entity is because they like to have someone aside from themselves that they can blame for their own faults. Human nature loves to shift the responsibility, and will continue to do so until it grows strong in the full acceptance of Christ's invitation and thus comes into conscious unity with the Divine. Then, for the first time, it recognizes the immanent and infinite power of Good.

A soul thus at one with God no longer needs to count satan among his personal friends. Yet that is precisely what everyone does who persistently recognizes him, invests him with power, and shares with him the responsibility for acts committed.

Satan, if he exists at all, exists only by the permission of his superiors. You would resent it, would you not, if told that you were not the devil's superior? Well, then, admitting that you are, why prolong his existence by your faith in him?

The custom of devil-worship is not the reasonable one, in the light of the Gospel; yet some Christians actually appear to translate their Bibles, "Believe on

the great King of Evil; invest him with omnipresence and surpassing wisdom; acknowledge his power in all thy ways, and thou shalt be saved!"

How strange that they should thus unwittingly insult the true King of their lives! Is it not, after all, the same instinct of devil-worship found among the most ignorant and superstitious of heathen lands? And how can it fail to bring forth its appropriate fruits? If you worship a shadow, what wonder if it darken your life? or if, instead, like the flowers, you keep your face turned ever toward the light, what wonder that life grows beautiful?

EXTRACT FROM "THE WORLD BEAUTIFUL."

LILIAN WHITING.

Material and physical have often been used as interchangeable terms, as if one were a synonym for the other, and this occasions confusion. Now the psychical body is a material body, and even, according to Swedenborg, more material than the physical in the sense of substance and duration.

Swedenborg always speaks of the psychical body as the substantial body. It is an aggregation of elements, temporarily attracted by the Spirit; with which for the moment, so to speak, it clothes the psychical body, which is the real body. Nor is this physical exterior a permanent matter, even during this part of life, for as science has long since attested, it is continually changing, perpetually renewing itself. It is not only at death that the visible body disappears, but the body of the infant has disappeared in that of the boy, that of the boy in the youth, that of the youth in the man. "I die daily," said St. Paul.

The one great desideratum of the hour is to substitute the truth for the old, false and ignorant ideas of death. Before its mystery the priest has been dumb, although the poet and the prophet have spoken. It is not uncommon to hear the phrase "a

disembodied spirit," used to designate an individual who has gone on to the next life. Nothing could be more remote from the truth. Science, as well as faith, attest that there is no such thing as a "disembodied" spirit, for embodiment is the condition of spiritual life.

To speak or think of this present state of existence as "gross and material" is to fall into error. This is the spiritual world, where spirit force is constantly expressing itself through physical things; its duties, toils and struggles are indeed keenest and clearest revelation of the intentions of God.

Spirituality of life is a question of degree, and degrees are registered by development.

EXTRACTS FROM LETTERS.

I want to tell you of the wonderful experience I had the night following my last letter to you. The Spirit took me through class instruction, and every question asked you was beautifully unfolded before me, and impressed upon memory's tablets so definitely that when needed they can be called up systematically, all but the first one, and that was immaterial, having no special bearing upon truth. Since then the flashes of light have been more frequent, and at last I have reached the point in realization where —

There is no me, there is no thee,
There is no mine or thine;
The things that seemed have ceased to be,
For there is ONLY GOD.

And God is harmony, *perpetual harmony*. In touch with Him we may realize the heaven within us, and realization is the satisfying portion.

In addition, let me say that your written words, so full of spirit-life, have been very helpful in settling several open questions that my vision in truth was not sufficiently clear to decide my course of action fully.

Each number of *UNITY* seems more and more helpful, largely because it corroborates my past experience in many ways, and throws new light upon my present life. The different schools of truth which I have been introduced to by various authors separate the life of an orthodox christian so completely from truth that for a time I found it very hard to harmonize the distinctions, but the deeper I go the more my understanding unfolds, the variations sink out of sight, and only the *real* remains.

—J. W. B., Alliance, Ohio.

On the morning of June 1st, I was awakened as if some one spoke the word "Resurrection" distinctly in my ear, and all day the word kept recurring to me so persistently that at last I sat down and wrote what came to me without any effort at all. After I got June *UNITY* and read the "Responsive Readings," I thought of what I had written and saw the similarity of thought. I think it quite odd that these thoughts came to me in the way they did, as I had not been reading or studying along that line. On the morning mentioned when I opened my Bible to read my morning lesson the book opened at Luke 16th chapter, which kept this subject before my mind; and later in the day a book agent came and opened his prospectus at a picture of Christ's resurrection.

Here are the points that came to me, based on Luke 16th: What is the meaning of the word, and what does the "three days" that Christ lay in the grave signify?

The first day is the physical or carnal state, consigned to the grave, or going to dust, of the earth, earthy—the first state of consciousness. The second day means the mental state or soul life, still in the grave of materialism, yet one day nearer the resurrection, or spiritual consciousness; and if the soul will rest firmly and steadfastly in the true way of thinking, waiting patiently all the Sabbath day,

then *very early* in the morning He will arise in our consciousness. It was early in the morning that the two Marys and Salome came to the tomb with sweet spices (thoughts of love, humility and humble devotion) to anoint the body of Jesus. Their attitude of mind is the same that we will have to hold before we can come into that higher or spiritual consciousness of oneness with God.

As Christ was resurrected spirit, soul, and body, so shall we be when we come into the understanding and realization of our complete oneness with the Father. The higher self, or our Lord, will not keep us waiting, but will come to us "*very early in the morning*," and will sup with us and we with him.

We may think as those loving women did that we cannot roll away the stone, but if we are "*hungering and thirsting after righteousness*," or this understanding, and will ask for it in an humble, sweet, devoted frame of mind, trusting that the Father *will* give it to us in His own time when He knows we are ready for it, the stone of materialism and darkness will be rolled away for us, and our understanding will be illuminated, and we will behold the Christ *in us* shining with the bright effulgence of Spirit, and we will hear His voice speaking in us, "*Go ye into all the world and preach the gospel (good-spell) to every creature, healing the sick, casting out devils, cleansing the lepers, and raising the dead*," and the Lord will work with us. Then "*old things will have passed away, and behold all things will become new*."

—S. H. C.

Because the spirit seems to move me to do so, I write you some of my experiences. While at Long Beach I received a copy of *UNITY*, and by it learned of the Home of Truth at Los Angeles, and at once went there and found a boarding place near, and attended the meetings, which were greatly blessed to me, and my little girl who took in the true thought quite readily.

One evening after strong realization of the "Class Thought" in the nine o'clock silence with you, there came to me a great flood of light and joy beyond all I ever felt or imagined. I felt to stretch out my arms, as though I would make room for what was more than I could hold, and one said to me, "My child, I have already made room, I am in it waiting for you to know me," as real as any voice I ever heard. The great joy continued all night. I felt to ask, "What is it for?" and the passage came to me, "The joy of the Lord is your strength." He seemed to be letting me drink it in until my cup ran over, perhaps I could not bear more; this did not continue longer than through the night, but there was a very sweet peace for days. I spent three precious weeks in Los Angeles, in the privileges of the "Home," and left, as I was only in California for the winter, with the thought filling me, "God is my supply."

—H. E. B., Robbinsdale, Minn.

What is the Power we set free when making our declarations, or voicing our desires? Such was the question that would not give me peace this morning when I thought I ought to be affirming in regular line.

I am learning slowly that part of me is a something or somebody, a most imperious I-want-to-know that torments unless listened to. If the other part of me that doesn't assert the "I" so much will only go alone and quietly submit to a sort of patient waiting for knowledge—this other impatient part seems to take control and answer its own questions.

This morning, as usual, I had to harken to the voice of my God and the only answer as to the Power was electricity—electricity of some finer, higher sort than has ever been known to an Edison. Now, the conclusion I arrived at, after listening to the case being argued out for me in the silence of my own being, was this: That it is only the fool who says in

his heart that there is no God simply because he does not understand the ways and means. As well not use the electric cable to command what I require from the other side of the world as refuse to use my very own brain battery to command the fulfillment of my desires here and now. No one as yet knows what the electricity is that works the cable, neither does any one understand the Power that works our wonders and brings to us our desires. "No man hath seen God at any time."

We have most glorious results by using the talent he has committed unto us. All things are ours, and we are Christ's and Christ is God's.

Then off to Paradise we'll go,
And up to Heaven we'll climb;
There's nothing there, dear friend, you know,
That is not yours and mine.

"Now is the accepted time; now is the day of salvation." — F. S. V., Auckland, Australia.

I have just made a discovery. It is a revelation to me and an answer to something I have pondered on all my life. It is in answer to the query, What is the object of life, and how are we to know *surely* the will of God concerning us? The answer has come to me very clearly. As I have heard many other people express the same queries, I thought I would send you my solution. It is simply this and very simple and true it is, too: We, his people everywhere, are God's mouthpiece. He gives us his true thoughts in the silence as we listen for them, and desire them, and his will concerning us is to speak the true words for him as he gives us the thought. That is, we are his mouthpiece to speak *his words*, to bring into manifestation what is ready to be manifested—the unexpressed substance of which the universe is full.

Whenever I meditate in silence the thought comes to me, God will tell me what he has for me to do while I live on this sense plane, and this is

my answer: to simply *speak the words* as he gives me the true thoughts, that they may bring into manifestation the abundance of Good he has ready for all his children, for without the *spoken word* his substance cannot be brought into manifestation.

I believe this is what language is given us for. I believe this to be God's will concerning us all and the object of our earthly lives. I think it is the duty of parents to teach their children to listen for the true thoughts God will give them to express. This seems to me the fundamental principle of education. This is why we are accountable for every idle word, for idle words do not bring good into manifestation. —A. B. F., Mt. Pleasant, Mich.

Editor UNITY:— It seems to me that the sentiment of the orthodox "Doxology" does not quite express our ideas and thoughts in the Homes of Truth, and why not change them, as the Unitarians did, to fit our faith? I enclose the lines as they came to me, and think they fully express our basic principle:

Praise God, from whom all blessings flow;
Praise heaven, our dwelling here below;
Praise all on high. Christ's truth divine;
Praise spirit, love, and all sublime.

Yours truly, A. W. BROWN.

Never neglect a duty. Only the weak shirk duty. Strengthen yourself by doing that which you know you ought to do, be it ever so irksome. The faithful performance of the present duty will pave the way to meet and carry out in due time the full demands of the higher self.— *Sara Thacker.*

"This is the day of the strong. He who would mould his own life, control the current of his affairs, and consciously cast his future destiny, will not show forth any moral weakness."

THE POWER OF IMAGINATION.

The following interesting experiment is described by E. E. Slosson of the University of Wyoming: "I had prepared a bottle, filled with distilled water, carefully wrapped in cotton, and packed in a box. After some other experiments in the course of a popular lecture I stated that I wished to see how rapidly an odor would be diffused through the air, and requested that as soon as any one perceived the odor he should raise his hand. I then unpacked the bottle in the front of the hall, poured the water over the cotton, and started a stop-watch while awaiting results. I explained that I was quite sure no one in the audience had ever smelled the chemical compound which I had poured out, and expressed the hope that while they might find the odor strong and peculiar it would not be disagreeable to any one. In fifteen seconds most of those in the front row had raised their hands, and in forty seconds the 'odor' had spread to the back of the hall, keeping a pretty regular 'wave front' as it passed on. About three-quarters of the audience claimed to perceive the smell, the obstinate minority including more men than the average of the whole. More would probably have succumbed to the suggestion, but at the end of a minute I was obliged to stop the experiment, for some in the front seats were being unpleasantly affected and were about to leave the room."

— *Psychological Review.*

"MY PRIDE."

The life of Jesus Christ is a standing rebuke to every form of pride to which men are liable. Take for instance—

Pride of birth and rank: "Is not this the carpenter's son?"

Pride of wealth: "The son of man hath not where to lay his head."

Pride of respectability: "Can there any good thing come out of Nazareth?" "He shall be called a Nazarene."

Pride of personal appearance: "He hath no form nor comeliness."

Pride of reputation: "Behold, a man gluttonous, and a winebibber, a friend of publicans and sinners."

Pride of independence: "Many others, which ministered unto him of their substance."

Pride of learning: "How knoweth this man letters, having never learned?"

Pride of superiority: "I am among you as he that serveth." "He humbled himself," was "made a curse for us."

Pride of success: "He came unto his own, and his own received him not." "Neither did his brethren believe in him." "He was despised and rejected of men."

Pride of self-reliance: "He went down . . . to Nazareth, and was subject unto them."

Pride of ability: "I can of myself do nothing."

Pride of self-will: "I seek not mine own will, but the will of the Father which hath sent me."

Pride of intellect: "As my Father hath taught me, I speak these things."

Pride of bigotry: "Forbid him not; for he that is not against us, is for us."

Pride of resentment: "Father forgive them, for they know not what they do." "Friend, wherefore art thou come?"

Pride of reserve: "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." "The Son of man must suffer many things, and be rejected."

Pride of clique: "This man receiveth sinners, and eateth with them."—*Indian Witness.*

"Follow principles and not persons. Principles lead man to obey the law of his Being."



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Publishers' Department.

Unity is issued on the 15th, and *Wee Wisdom* on the 1st of the month.

SILENT UNITY MEETINGS.

Regular meetings are held at the Unity Headquarters every Sunday morning at 11 o'clock, at which hour is a sermon by some member of the Society, and special music. Every Wednesday afternoon at 3 o'clock an open meeting of the Society is held, in which all take part. Also the Noon Silence every day, 12 to 12:30. These meetings are helpful, and the power of the Spirit is always manifest. You are welcome to them all. Come and bring your inquiring friends.

Miss Dorothea Klumpke, an active member of the Society of Silent Unity, is the only lady astronomer regularly employed by any government. She has recently been given charge of the balloon work at the Paris Observatory, and observed the eclipse of the sun from a height of 3,000 feet.

"Philosophy of P. P. Quimby," the first practitioner of mental healing in America, is a very instructive book of 114 pages, by Annetta G. Dresser, who was a patient of Quimby at the time the alleged discoverer of mental healing was cured by him. Cloth, \$1.

A. P. Barton, editor of *The Life*, Kansas City, occupied the rostrum at Unity Headquarters, Sunday morning, June 15th, delivering a practical, logical and interesting discourse on "Growth."

R. C. Douglass will have charge of the camp at Greenacre, Maine, again this year.

Our readers will be pleased to learn that Mrs. Annie Rix Militz will publish her course of lectures on "Prosperity" in book form.

Mrs. Elizabeth Straub, editor of *The Nautilus*, Sioux Falls, S. D., was recently married to Wm. E. Towne, also a clever writer, and has moved her paper to Holyoke, Mass.

The Home of Truth, 1412 Fourth Street, San Diego, Cal., which has done great service in the cause of Truth, has discontinued its work for the present. We hope its doors will soon be re-opened.

Rev. and Mrs. Jas. A. Neild have opened a promising Home of Truth in the beautiful city of Pasadena, Cal. Mr. Neild has been for years a prominent Congregational minister in Kansas, and both he and his good wife are very successful Christian healers and teachers.

In the New York *World* for Sunday, July 15th, is an article by Prof. Robert F. Thuma entitled, "The Study of Grace." Prof. Thuma is a student of Practical Christianity and his art is inspired by a higher source than the intellect. He is also the author of a rare and valuable book called the "Grace of Man." He says, "The primary object to be borne in mind is that the philosophy of this science is *the expression of the soul through the mind by motion of the body.*" Prof. Thuma's home is in Philadelphia.

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Three booklets of four lessons each; 75 cents for the course. Bound in one volume, gray silk cloth, \$1.00. UNITY TRACT SOCIETY, 1315 McGee Street, Kansas City, Mo.

UNITY is always welcome. It brings the spirit of your gatherings, and is delightfully free from abstractions and mere personalities.—H. W. DRESSER.

Mrs. Annie Rix Militz has been spending a couple of months in California supervising the work in the various Homes of Truth. She returns to Chicago about the middle of August.

Mrs. T. B. H. Brown has relinquished the position of associate editor of *The Light*, St. Louis, Mo., and is now giving her entire time to instruction and healing, at 3040 Washington Ave.

We should not overlook the very important fact that the most opportune time and place to sow the good seeds of Truth is now in the unfolding minds of childhood. Don't neglect the spiritual development of the children. *Wee Wisdom* is the only paper published devoted to metaphysical instruction of children. The subscription price is but 50 cents per year.

Under date of July 17th, R. C. Douglass wrote from Waterloo, Iowa: "The Spirit has clearly sent me here to be instrumental in reviving the drooping forces, and to instruct new seekers after truth in the path of the Spirit. I have a delightful class to whom I would rather 'break the bread of Life' than eat my necessary food. I am beautifully situated in the Hotel of Brother L. Libby, whose house has a very sweet atmosphere by reason of the harmonious and consistent lives of both Brother and Sister Libby, who stamp their own impress upon all within its walls. All honor to those who are not afraid to 'let their light shine before men.' Our Sunday services are held in Libby's Hall, which is a room consecrated to the Spirit."

The subscribers and friends will rejoice with the workers who remain at Unity Headquarters upon the receipt of this pleasing information from the editors of *UNITY*, who are teaching in Pueblo, Colo. The following is quoted from a private letter: "There are several excellent workers here, and they have all demonstrated in such a way that the doctrine has a standing among all classes. We have so far been teaching classes two days. Mrs. Fillmore has a morning class attended by ladies exclusively. There are about sixty in this class. She also gave a lesson at a private house in another part of the city this afternoon (Aug. 8th) to thirty-five people. I have given two evening lessons and the church, which holds about one hundred and sixty, was comfortably full each time."—C. F.

REMEDIES OF THE GREAT PHYSICIAN.

By HANNAH MORE KOHAUS.

There is hardly any disease or condition against which Mrs. Kohaus has not provided by giving different combinations of words of Truth to be used as remedial agents. The book is written in a high spiritual vein and will prove most helpful, practical and encouraging. These treatments cannot be too highly recommended. The article "What does it mean to give a treatment?" is alone worth the price of the book, which contains over fifty treatments. Leatherette, price 40 cents. Send for a copy to R. KOHAUS, 344 Belden Ave., Chicago, Ill., Dealer in Metaphysical and Occult Literature.

GOOD WORDS FROM SCOTLAND.

Dear UNITY Friends:—We are staying in Edinburgh for awhile, and are having good meetings twice a week. Many good people in the States wonder if England is ready for "the Truth." The fact of the matter is, the "old man," in "John Bull" very closely resembles the "old man" in "Uncle Sam," and when either one puts off the "old man with his deeds" he is beautiful. There are thousands of people in Great Britain ready for the word of freedom, such as your little paper gives to all its readers, and I hope you have many subscribers here. The Christian Scientists in Edinburgh have a membership of twenty. They have centrally located rooms, library, and all the regular C. S. meetings. Their first reader is an American lady. Their work began here six years ago. As far as I can judge there are very few, if any, regular healers outside the Christian Scientists' fence over here, and by the applications that come to me for treatments it would seem that there is plenty of work to be done.

I will mail a little pamphlet, "The Power of Stillness," which might almost have come from your office. Perhaps you can use it. [We publish it in another column.—Ed.]

We are staying with Miss Margaret Wilson, who has had meetings in her home for the last twelve months, conducted by Miss Christine Fraser. Both of these ladies have worked in the Pacific Coast Homes of Truth.

Very sincerely yours,

J. RANSOME BRANSBY.

I have long since desired to have you publish something of the good that has been done through Mrs. B. R. Davis, of Waco, Texas, as a teacher and healer. Mrs. Davis was my teacher several years ago, and has been my counselor and helped me to find the Christ within me. She has healed several of my family as well as myself.—Marion Hopson, Foreman, Ark.

BOOKS REVIEWED.

(Books in the metaphysical line are reviewed in *UNITY* as promptly and thoroughly as time and space will permit.)

"The Battle of Love," by Levi D. Ratiff, Marion, Indiana, 103 pages, paper cover, 35 cents. This book is full of interesting truths told in a charming manner. While the leading characters are fictitious, they play the parts of very real conditions. The story centers around a young lady, an ardent advocate of Christian Science, and a young man who is an investigator. The teachings are discussed as lesson after lesson is given, and the batter of love rages in the two souls between liberality and freedom in the search after truth on the one hand, and the strictest sectarianism on the other. "Darwinism means one things, evolution means quite another. So of Christian Science. Its principle was given to the world thirty years ago. The higher christian thought is coming up to it; but the conception will not be that of Mrs. Eddy. Eddyism will (does) mean one thing, while Christian Science will (does) mean quite another." The differences are cleverly explained, and the story ends harmoniously in the triumph of freedom.

"The Heart of Job—A Message to the World," is one of the best metaphysical books of the year. It is from the gifted pen of Dr. W. C. Gibbons, whose portrait appears as the frontispiece. The forty-two chapters of the Book of Job are analyzed and spiritually interpreted, being considered not as mere history but as an allegory. Thus Job's companions, his riches, poverty, physical sufferings, etc., exemplify the qualities of the human soul in its unfoldment. There are no theological perplexities in the Book of Job when its occult meanings as rendered by Dr. Gibbons are understood. Universal Truth Co., Chicago, Ill. 167 pp.; bound in cloth with emblematic design; price, \$1.00.

"Philo-Sophia," is a collection of poems by Anita Trueman. "Acean: A Tale of the Soul's Experience," is followed by three short poems under each of the following classes: Romance, Allegory, Meditation, Progress, Exhortation, Personal Poems, and nine shorter poems. These poems by Miss Trueman are from a scientific and spiritual basis. Alliance Publishing Co., 19 West 31st Street, New York City. 95 pp.; bound in blue cloth, \$1.00.

The Universal Truth Co., of Chicago, has recently published a new metaphysical novel, by Sarah Wilder Pratt, entitled, "Thy Brother Leonidas." It is full of tender sentiment, and is productive of much good thought in the reader as he follows the life-like characters around Lake Geneva, where Zella first learns through psychic influences that she is heir to large estates in Australia. 253 pp.; bound in cloth, \$1.00.

T. J. Shelton, editor of *Christian*, has published twelve of his "I Am Sermons" in a neat cloth-bound book. The author is a little too radical in his expressions for us, but there is a vast amount of good, wholesome truth contained in these sermons. A fine engraving of Mr. Shelton is given as the frontispiece. Published by the author, 1566 Marion St., Denver, Colo. 50 cents.

F. E. Titus, barrister, of Toronto, Canada, is an investigator, a deep thinker, and good writer. There has recently been published in booklet form "a summary of his recent investigations into Life, Force, and Substance, and the opinions based by scientists thereon, leading up to the conclusion that there is in nature a Universal Mind controlling and permeating nature's manifestations." This booklet of 56 pages is entitled, "The Pantheism of Modern Science," and is worthy a careful reading. 10 cents. Theosophical Book Concern, 26 VanBuren Street, Chicago, Ill.

The latest product of Henry Wood in booklet form is "The Living Universe," written in the same interesting and comprehensive manner which have made his writings so popular. This booklet of twenty-three pages is a "synthetic generalization of the significance of recent scientific discoveries regarding the ether, matter, evolution, and the oneness of life." Lee and Shepard publishers, Boston. 10 cents per copy.

The series of pamphlets known as the Universal Harmony Library comprise some excellent subjects. No. 2 is "Love and Wisdom," and No. 3, "Heart and Brain," both good articles from the pen of S. Lincoln Bishop, Daytona, Fla. 25 cents per copy.

In another column we make notice of a new song book, "Glad Songs of Praise," by Prof. W. H. Watson and Bertha M. Snow. The music is inspiring and worshipful, and the songs give expression to the highest sentiment of Christian life.

"The Half was Never Told" is a little booklet containing fourteen short chapters on various subjects designed to spiritually enlighten the truth seeker. Written and published by T. C. Williams, of Beloit, Kan. 30 cents per copy.

"Dialogue Between Reason and Ignorance on the Interpretation of the Bible," by A. C. Doan, Summerville, Cal. 10 cents.

— C. E. P.

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For \$1.50 we will send **UNITY** one year and "Twelve Lessons in Truth" (three booklets), by H. Emilie Cady.

For \$2.50 we will send **UNITY** one year and a Morocco-bound Bible which sells regularly for \$3.00. Indexed, 25c extra.

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WILLIAM H. WATSON.
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We will give club rates, upon request, with any of the following publications.

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WEE WISDOM. (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee St., Kansas City, Mo.

MIND. Edited by Chas. Brodie Patterson. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.

THE COMING AGE. Edited by B. O. Flower and Mrs. C. K. Reifsnider. Monthly. \$2.00 a year. Copley Square, Boston, Mass.

THE HIGHER LAW. Edited by Horatio W. Dresser. Monthly. \$1.00 a year. 272 Congress Street, Boston, Mass.

UNIVERSAL TRUTH. Edited by Cassius M. Loomis and Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington Street, Chicago, Ill.

THE LIFE. Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.

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THE ABIDING TRUTH. Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.

THE HEALER. Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.

THE IDEAL REVIEW. Edited by L. E. Whipple. Monthly. \$2.50 a year. 465 Fifth Ave., New York City.

EXPRESSION. Monthly. \$1.75 a year. 211 Edgware Road, W., London, England.

THE LIGHT. Edited by D. L. Sullivan. Monthly. 50 cents a year. 3003 Locust Street, St. Louis, Mo.

THE WORLD'S ADVANCE THOUGHT. Edited by Lucy A. Mallory. Monthly. 50 cents a year. Portland, Oregon.

THE PROPHET. Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.

THE SPEINX. The leading astrological journal. Edited by Catharine H. Thompson. Monthly. \$3.00 a year; 50 cents per copy. 721 Tremont Street, Boston, Mass.

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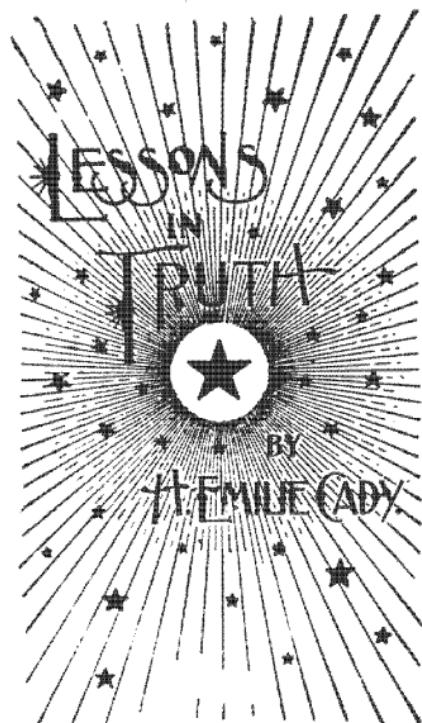
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PROPHETS, JESUS CHRIST HIMSELF BEING THE
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Devoted to

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VOL. XIII.

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No. 3.

THY NEIGHBOR.

Jesus said unto a certain lawyer: "Which now of these three, thinkest thou, was *neighbor* unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do *thou* likewise." — Luke 10:36, 37.

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim;
Oh! enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave;
Go thou and ransom him.

Thy neighbor? Pass no mourner by;
Perhaps *thou* canst redeem
A breaking heart from misery;
Go share thy lot with him.

In Christ-like-ness.

— *Selected.*

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.— Romans 13:8.

Do you wish for kindness? Be kind.

Do you ask for truth? Be true.

What you give of yourself you find.

Your world is a reflex of you.

—Ella Wheeler Wilcox.

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MAN.

MYRTA E. HOWE.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Psalm 8:4-6.

I wonder how many of us have ever thought about the meaning of this Psalm. Who is this man that is spoken of here? Is it the ordinary human being that we see on every hand who has dominion over all things? Apparently not.

People have read this Psalm of David thousands of times without attaching very much meaning to it. It has been regarded as a rhetorical flourish even by those who profess to believe in the literal inspiration of the Bible. This is because man as we see him with the eye of sense appears to be subject to everything around him; to the elements and to the laws of nature; to disease, trouble and death. But we say that the statement of the Psalmist is true; that God made man to have dominion over all things, that is, the spiritual man whom God created in His image and likeness. It is not the physical man and it is not the mental man who has dominion, for these have but little power as long as they refuse to recognize their true spiritual source. Spiritual man is a harmonious and perfect expression of God's Idea.

As was before stated, we have the Holy Trinity of God, Christ and Man, or mind, idea and expression. God is the changeless Principle of Truth, Love and Power, and Christ or Divine Idea is God individualized or become self-conscious. Man is the expression of this Divine Idea and the *real* man is in perfect harmony with his source. But man as we see him today has forgotten his birthright and has wandered away from his Lord.

The divine man has the power of creating his

own world, and is forming these creations constantly by his thought. He seems to have become so over-powered by his own creations that he has forgotten the source of his power and has allowed himself to become subject where he should be master. Man thinks that he is subject to his body; that he has no control over it, but has to submit to its caprices and allow it to get sick whenever it pleases, and bye and bye to decay and die, and of course as long as he thinks so, it will be so. But man is at last waking up to his possibilities and realizing that he can be master over his environment and his destiny. He has the power to control his body and to keep it well all the time, but he must first learn to control his thoughts, and that is where the trouble comes in.

We do not realize until we try to think systematically how much we are in the habit of letting our thoughts wander around in wild confusion. Vivekananda compares the mind to a maddened monkey and says it is hard to control. At first, he says, one will have one thousand thoughts when trying to concentrate the mind, but if you will persevere these will become less and less every day, until at last you can obtain perfect control of the mind and think of one thing at a time. Some people seem to think it is impossible to obtain this control, but that is a mistake, for every child of God is given "all power in Heaven and in earth" if he will only use it.

Let us consider for a while what man is. He is first, last and all the time an immortal soul made in the image and likeness of God; that is, the spiritual man, or Real Self, whose existence some people may doubt and demand a proof of. It cannot be proven by any outside authority, but each one can prove it for himself. If you doubt your divinity, but are open to conviction, seek the truth of the Father within you and your doubts will be banished. Practice sitting in the silence every day and take up some thought of truth to hold and you will get some enlightenment.

In our study of man we find that there seems to be something else to him besides his immortal Spirit. There seems to be something that believes in sin, sickness and death, and this something, which is really nothing, we call the mortal mind, carnal mind, or lower self, whichever you choose to style it. We say the mortal mind is nothing, because it is not of God, but is only a shadow of the Real Self, which is Divine Spirit. Then there seems to be the physical man which appears to be a distinct life, separate from every other life, but this is not the case. The body is but a machine and is not capable of any sensation whatever. It is the covering of the mind and is built up entirely by man's thought. The physical sensations that we think we feel exist in the mortal mind alone and have no reality in Spirit. Some philosophers divide man up into seven parts, but I believe this is too complicated an analysis to be profitable for us at present. In studying all these divisions, or planes of consciousness, we are liable to lose sight of the real spiritual man, who, after all, is the only reality, and whose acquaintance it is infinitely important for us to make. The spiritual man cannot feel pain or disease, for he dwells in the realm of pure Spirit all the time where there is no trouble, and pure happiness reigns supreme.

This mortal mind that thinks it can be sick is man's own creation, and God is not responsible for it at all. This does not show a power separate from God, for it is only a shadow and is not a real creation. The Divine Ego, or spiritual man, had the power of forming images and building up creations of its own, and this work became so fascinating that it was carried away by the enjoyments of the sense world, just as we become carried away by a fascinating story. The ego had the power to build its creations out of Divine Substance and according to Divine pattern, but as soon as it forgot to put its heart into its work it began to build falsely. It

went on and on enjoying the romances of its own creation until it forgot that the story was not real. The ego became carried away by the word of sense which it had created itself, and it forgot to look always to God for Divine Substance, but gradually came to believe in an outside power. Out of this romance the mortal self grew up, and separated itself in thought from the Divine Self until it believed it had a separate and independent existence. At first it was simply a puppet of amusement, but it has gone on growing until in some people it seems to have entirely overshadowed the Divine. But this is only an appearance, for Spirit cannot be destroyed but exists everywhere and in everyone, only waiting to be called into manifestation. If a man believes he is nothing but a physical machine, it is because his mortal mind has grown so strong that he has identified himself with the shadow and has forgotten the substance.

Our physical world, as we see it today, is mostly the creation of mortal mind, and our bodies are simply showing forth the mistakes of mortal thought. But, dear friends, it is the privilege of everybody to dissolve this shadow, which is not real, and to arise and go to the Father. The divine power within you cannot do you any good unless you recognize it and claim it.

I suppose electricity has always existed in the world, but it did not do man any good until he recognized it and learned to use it. When people first discovered it there were many skeptics who said it was all nonsense to believe in a power that you could not see, hear or feel. When the telegraph was invented there were many people who said it was impossible to think of communicating with friends thousands of miles away, without the aid of pen and ink, simply by the force of this silent invisible electricity. And when the telephone was brought into existence, it was a still more wonderful demonstration of silent power. Now everybody believes in these

things, because they are compelled to by seeing them in daily use, but we of today do not realize how strange they must have seemed at first, or how many failures there were before they were used successfully. There are always a few people ahead of their time, and they make discoveries which are not visible to the ordinary mind and they preach their ideas in the face of an adverse world. But so many wonderful discoveries are accepted as facts in the scientific world today that we should take warning and be careful how we doubt anything.

Let us learn how to study Truth upon the invisible, inner plane of consciousness, so as to be in the advance guard of spiritual soldiers to battle against ignorance in the world. Let us be among the pioneers in the Spiritual Kingdom and learn all the great and wonderful Truths of Being, and give them out to a waiting but incredulous world. Let us not wait and wait in doubt and despondency until we are literally forced along by the accepted belief of the whole world into the realm of light. If everybody would learn to follow the guidance of the Spirit within, we would soon have the long-looked-for millennium.

If you are tired of this world, of mortal illusions and error thought, just throw it off by denials and affirmations and seek the Divine Self. If you are earnest in your efforts, you will soon find out for yourself that the spiritual man is the *real* man. If you regenerate the mortal mind and unite it with the Divine Self, you will find all the glories of heaven open to you. You will realize then who and what you are—the perfect child of the living God with all the privileges pertaining thereto.

You are one with Divine Life, Divine Love, and Divine Wisdom, and there is no limitation to your power and your happiness, except as you limit yourself by your lack of faith. However, if you have wandered far away in thought from this Divine Centre, and have wasted your substance by erroneous

living, it requires time and perseverance to find your way back again.

We must not waste any time in vain regrets or looking back, but must know that we have always done the best we could according to our limited light, and now we must wipe the past all out of our remembrance. We must remember Lot's wife, who was turned to a pillar of salt for looking back. This story is symbolical and shows us how people become crystalized in thought by dwelling upon the past, especially upon past experiences which are unpleasant. This is a very important lesson for us to remember, even after we become proficient in our knowledge of Truth. We should be careful how we think and talk about past sickness and past trouble even when we do so to illustrate how we have overcome error, for surely that is one great cause of people falling back after they have advanced a certain distance up the mountain of Truth. What your thoughts dwell upon is sure to come to pass in your life, so let the past go. All our unpleasant experiences are not real of the Spirit anyway, so let us not dwell in the shadows any longer, but come out into the clear sunshine of Truth, where there is no sin, sickness or trouble of any kind. We must stick firmly to the thought that Spirit is the only reality, so anything which is not true of Spirit is not really true. To be sure, false appearances sometimes seem very real and hard to get rid of, but it is only an appearance.

Shadows sometimes look very curious and dangerous too, and loom up like huge monsters before us, but we are not afraid of them when we know what they are. Suppose we had lived in ignorance of shadows and should see one for the first time, we might well be frightened by the appearance, and we would be sure it was a real monster pursuing us. Some one who was better informed might assure us that it was nothing but a shadow of ourself, but we would say that we knew it was something horrible,

because we could see it with our own eyes and it didn't look one bit like us. This would be analogous to our saying we know that sickness is real for we have felt it. Are our feelings any more reliable than our eyes? Our physical senses are not to be depended upon at all unless they harmonize with the Spirit of Truth within us.

If you say you know nothing about the Spirit of Truth, and have nothing to guide you but your five senses, and your intellect which you have trained entirely along materialistic lines, we tell you to look within. If you wish to study astronomy, you must go out of doors where the stars are, and if you wish to study the Science of Being and to find the Spirit of Truth, you must go where it is, which is within you. You will never find it anywhere else, so do not keep looking outside of yourself for it. Stop running here and there to learned teachers or books of science and philosophy, for they only give you what somebody has thought about Truth, which is only second-hand information at best. You have the fountain source of all Truth right within your reach, and it is your blessed privilege to drink of this inexhaustible fountain constantly without money and without price. It does not require great learning or intellectual training, though these are all right if they are used properly, but this great Pearl of all Wisdom is open to *everyone*, rich and poor, great and small, learned and ignorant. You may find it a little difficult at first to look within, when all your faculties have been trained in another direction, but you can do it, everyone can do it, no matter who you are or what kind of a life you have lead. Even those who are considered the greatest criminals, and who have lived in the greatest poverty and ignorance, all have the Christ Spirit within which will lead them into all truth and goodness if they will learn to consult it. For this Spirit is the source of all power and all good, of all love and all life; it is stronger than the tempest and swifter than the sharpest

lightning. It is more powerful than dynamite and wiser than the greatest intellect, and yet it is the servant of every man if he will only look for it, claim it, and use it.

It seems very strange that so many people ignore this wonderful power, the seat of which is in the centre of your organism, the heart and the head being the principal centres. Of course, every being in existence is using this Divine Power to a certain extent, as it is the source of all life and action and knowledge, but with most people it is an unconscious, limited use. The race is just beginning to wake up to a self-conscious existence, but the majority of mankind seem to be still living an unconscious, animal life, and exist through the material race life, without finding their own God-given powers. Such people are in a childish state, and sometime, somewhere, they will grow up and become conscious of the Divine Spirit within.

Those men and women who are considered great—great scholars, great soldiers, great statesmen, and great artists—are those who have drawn largely upon the Divine Power in some particular aspect. We who are seeking spiritual development should recognize the fact that God includes *everything* that we can desire to increase our knowledge and our true happiness, and we should seek to manifest this Divine Spirit in its fullness. We desire more than a one-sided growth; we desire development along all lines, and we can have it. God is ready and waiting to pour out *all* blessings upon us if we will only learn how to receive them. It is a mistaken idea that God wants us to deny ourselves any real joy or power of the Spirit, and this idea arises from the belief that if we have plenty somebody else will have less. This is probably true if we are living upon the physical plane, but in the Realm of Spirit there is an abundant, unending supply of good things of every description for all of God's children. All good is given to us for use, but not to possess exclusively

and if we try to monopolize any of God's gifts we will meet with disaster. We must give freely if we wish to receive freely, so that a perfect equilibrium will be established. Jesus Christ was the richest man that ever lived though he appeared to have nothing, but he had all the wealth in the universe at his command. We should take him as our example and use our good things for the benefit of others as well as ourselves, and they will go on increasing and increasing.

A man may appear to have great wealth piled up, but if he does not make a good use of it, it is only a burden to him and he is really poor. The habit of hoarding and saving is not a true spiritual method, for all wealth is given us to use and not accumulate. Even if we do not seem to have very much wealth, we should spend what we have freely and righteously with perfect faith that the Father will supply all our wants. We must not allow ourselves to feel poor whatever the appearance may be, for God is the source of all wealth and "we are every one the daughter or son," "crown prince or princess of God." Many people who have spent their lives in saving and hoarding so as to become rich still continue the habit after there is no longer any necessity for it, and so do not know how to enjoy their wealth after they have gotten it. It has often been observed that some people who have a great deal of money seem to feel very poor, while others who have scarcely anything are gay and happy and feel as rich as if they were millionaires. Of course we know that true wealth is wealth of the Spirit and consists of Love, Wisdom, Meekness and Joy, and if we have these it is of little importance what our temporal possessions are. We can be perfectly happy and can make others happy through the power of the Spirit whether we have any money or not. However, if we seek first the Kingdom of God, we may rest assured that all other things shall be added — all things that we need without any worry on our part.

In order to develop the Christ man we must not leave out any factor which goes to make up a true Spiritual development. We must demand Wisdom, Love, Power and Life from the Spirit within, for they are all at our command, and we must be careful and not leave out any one of them. There are many people in the world who have an abundance of life but do not have the wisdom to make a good use of it. Wisdom alone is cold and materialistic, Love alone without Wisdom is weak and foolish, and Power alone is tyranical, but all of these united give a grand harmonious whole, the wonderful symphony of life. Every faculty and power of the mind should be developed harmoniously, and if we seem to be lacking in any particular we should devote ourselves all the more to that one point and bring it into manifestation.

Isn't it a glorious thought that we do not have to be limited in any way? By claiming Divine guidance in everything that we do and think, we become one with God's Wisdom and Love, which can never fail us but which will lead us onward and upward in the glorious realms of Spirit forever and ever. It will lead us into all knowledge, and will teach us how to use spiritual methods in everything that we do. It will teach us how to be kind, loving, and peaceful and happy every moment of the time.

O man, recognize thy Divinity. Do not be a slave any longer, but stand up and show forth thy grandeur and glory of Spirit, which it is thy divine right to manifest.

“Never mind what others may do or say, always act out the highest admonitions of your own soul.”

“He that shutteth his eyes and stoppeth his ears from evil shall dwell on high.”

Men have to return to reality; they cannot live on semblance.—*Carlyle*.

PRAISE.

MRS. A. A. PEARSON.

A portion of a paper read before a meeting of the Unity Society of Practical Christianity, Kansas City, Mo.

Surely no one knows better than I the potency of praise, the subject which I have been requested to present to you this afternoon. Before I came into this understanding I was a chronic grumbler, and the whole atmosphere about me was colored and steeped with the essence of fault-finding and complaining. So perhaps my own experience in demonstrating the power of praise to drive away so-called evil and bring forth good will add another testimony to the truths spoken by Solomon: "Praise is comely for the upright." "Whoso offereth praise glorifieth me." "So is a man to his praise." "All thy words shall praise thee." "I will praise thee with the Spirit and with the understanding."

So it would appear that praise is but another name for prayer, or one of the forms of prayer. It is that form which recognizes the object of our desires as already in existence. We should pray as if we had already received, and praise is acknowledgement of possession. I seem to have stumbled upon this hidden spring, or to have come by the tedious route of evolution through trying experiences, to a knowledge of the power of praise to eliminate not only pain from the body but trouble from the mind, and, in fact, I have proven to my own satisfaction that it will work along all lines. I have known praise to even change the face of nature, and work what the ignorant call a miracle.

Solomon says, "With all thy getting, get understanding;" so let us try to understand the nature of praise. We know that God is Love, and that God is Spirit, therefore Love is Spirit. God is Good and God is Spirit, therefore Good is Spirit. So we

may go along the whole list of names for good, the truly good, and know that they are the names for God. "A cheerful countenance doeth good like a medicine," for a cheerful countenance shows a hopeful spirit, for the Spirit back of it is God, Hope, for Hope is Good. Praise is Good, therefore it is like Love, Hope, Faith, and like all the other names for God, and when taken collectively they constitute the One Great Source of all that really is, the All-Good. According to Webster, "praise" is from the latin word *pregium*, meaning to commend, to magnify, to glorify, to extole. These all denote Spirit and Mind in activity, not in repose, therefore it is a positive quality, it is affirmation in the highest form. Denial is a tearing away from the stream the debris that hinders the peaceful flow of the Good. Affirmation is the flowing on of the waters to the sea. Praise is positive, while condemnation is negative and tears down or destroys; praise builds up the good. Praise loosens up and carries away all the debris that censure and blame accumulate in our affairs and environments.

To praise a thing which we know to be a part of the Universal Whole, but which is yet in the invisible, brings it forth into visibility. I can attest the truth of this by relating an experience which convinced me that praise has as much power as faith, and is as important a factor for us to consider as faith in our work of demonstrating the truths of Being. Praise might be said to constitute the latter part of the definition of faith—"the evidence of things not seen." Faith is the substance; praise, the evidence.

I came into a knowledge of this through the avenue of pain. After losing all faith in doctors, of course their drugs did me no good. I sought a healer, somewhat as a drowning man would catch at a straw. Like Nicodemus, I marveled much, for at the spoken word the pain disappeared. She then ministered to my mind. I accepted the teaching

gladly and I felt myself daily being born again, for the old things were passing away and the new world presented so many good things that the old knew nothing about. I felt myself healed, and stood quite proud and boastful upon my new pedestal. But I was yet to learn the truth of the old proverb, "He that thinketh he standeth, let him take heed lest he fall." Suddenly the old conditions returned. I was cast down, discouraged, utterly at sea, and disposed to listen to my Job-like comforters, who said, "I told you so. It is hypnotism." I could not go back. I could not go forward. So I stood still. I kept up my affirmations and denials and read all the literature on this subject I could get, and made very strong statements. Still the old pain stayed with me. One day I lay upon the couch, holding the noon thought as best I could, while the pain held me with a much firmer grip. Suddenly it occurred to me that the pain was good, for without it I would never have come into a knowledge of the truth. A feeling of gratitude took possession of me, and in my thankfulness a song of praise sprung from my heart to my lips. In my ecstasy I forgot myself, and when I returned to myself my pain was gone and it has never returned to that locality again.

To say that I have never stumbled or fallen short of the perfect realization since that time would not be true, but, thank God, I can say with David, "Though a just man fall seven times, yet shall he rise again."

"But," says one, "how can I possess myself of this spirit of praise?" The Bible is a great recipe book and is full of recipes for both mind and body, which you can use without fear of indigestion either mentally or physically. When you are at a loss which one you are most in need of, just open the book at random, and if you ask in the Spirit, your eyes will fall upon the right one. I have tried this method and always found it effectual. Another method I have adopted to educate my perceptive

faculties, that I may perceive the good and realize it, is found in the following homely lines: "In the morning, when you first awake, and before you turn yourself in bed, first praise, then count the blessing on your head. Forgive, forget, call down a blessing upon all, and if you can't do that, just stay in bed and don't get up at all."

Let us consider this from a medical-scientific standpoint. Physicians say that the pulse beats slower in sleep, indicating the repose of the body, the letting go of the nerve tension. Scientists say the soul retires during sleep to a point called the solar plexus. It, at such times, lets go its hold upon the nerves. Now, when we first awake, before we turn ourselves in bed, the body is supposed to be in perfect repose, the soul just taking hold of the nerves (walking through the garden in the cool of the day). Now, if the great I AM, or the spiritual consciousness can get possession of the mortal consciousness before it has begun to feed upon the husks of materiality, or if the Spiritual Man can get hold of the mortal man before he has wandered from his Father's house, the mortal mind will have something to lean on, a wonderful prop. But the soul must also recognize that there is a covenant, or contract, to be entered into in order that it be enabled to hold on to this prop through the day. What is it? "Forgive, forget, call down a blessing upon all." "Oh, but," says some one, "I can't forgive, for when I try to do that, the memory of many wrongs comes up, and I cannot forget." Give for, or instead of, the memory of the wrong a thought of the good which has come to you through this experience, then can you see that "even the wrath of man shall praise him." Then can you see that this one has been but the instrument in the hands of the good for your salvation. So let your honorable purpose strengthen your weak efforts every day, till you waken some bright morning with a new song in your heart, even praise to your Good.

Take a common sense view of praise and that will be proof enough. How do you feel when you want to praise everything? Joyful, free, open-minded. Watch the effect upon a child when you praise it. See its countenance brighten and the glowing light of satisfaction come into its eyes. Even dogs and horses will respond to words of praise, and rebel at blame or censure. Yes, the rule applies to all animate and so-called inanimate things. Chastise your little girl, and then look into the play room an hour after and you will catch her whipping her doll severely. Blame your son and hold his faults up to ridicule, and then wonder why the neighbors call him a bad boy. You have given them the clue, you have named him. Praise the qualities you would like to see your son possess, nay, even declare aloud that he does possess them, and see how quickly nature responds to your demands and how quickly your son will try to help you to bring them into manifestation. Since I have adopted the praise method there has been a great change in all my household, and especially is this true of my domestic help and my children. I no longer censure my help for apparent carelessness and for accidents, but I excuse it in some pleasant way and praise them for their good intentions and the faithfulness and goodness. Thus I call into activity the very qualities I recognize, and I make them strong and potent and abiding.

Knowledge brings power. Everything is simply and easily done by the one who knows how. With the little knowledge of this Principle that I now possess, it seems astonishing how I could ever have failed to realize the benefits of that act of worship which I now recognize to be not only the most noble and natural impulse of the human heart but the simplest, most efficient and direct dictate of nature. Look at the birds and all winged creatures, their lives seem to be one continual praise. The old saying, "Go to the ant, thou sluggard, consider her ways and be wise," might find its correlative in this,

"Go to the birds, thou dissatisfied one, consider her ways and rejoice."

If prayer, of which praise is the counterpart, can be neglected, if the knowledge of dangers to be avoided, of necessities to be provided for, of desires for good to be gratified, of things hoped for to be brought forth, be not sufficiently strong to excite earnest prayer, yet it is surely ungrateful not to acknowledge benefits already received. What we are already possessed of ought to render us grateful to that Universal Good which has bestowed them upon us. "What character among men is so odious as that of ingratitude," says Robinson. But that any one who understands the nature of praise should neglect so delightful a duty, or fail to acknowledge this divine attribute, or be insensible to the benefits to be derived from it, is most astonishing. Solomon early found this secret spring, and, touching it, opened wide the door to the storehouse of his priceless Wisdom. All the sounds in nature are one grand pean of praise, from the rolling of the thunder to the tiniest song of the tiniest insect. The songs of Solomon and the Psalms abound in praise, and from them I imagine was framed that article in the shorter catechism which says, "Man's chief end is to glorify God and enjoy Him forever." Then, in the name of all that is good, why do we not do it? We will when we shall have awakened in His likeness. This we will do, when we have put off the self and put on the Christ.

Weakness is the result of fear. A realization of the omnipotent care of a loving Father in whom is *all* security will bring strength to shattered nerves and trembling bodies.

"Only such as have ceased to see personality can know the infinity of Being."

TONES.

AHMI.

I would awaken the minds of all who can produce tones, whether by voice or instrument, to the magic power of music, to a recognition of the healing and awakening Intelligence inherent in all musical tones. For the Intelligence of the One is present alike in the least as in the greatest part of Its creation, and the miraculous Healing Presence is always with us, ready to spring forth to meet our loving recognition and manifest the Goodness of the All to all.

Almost every one has had his emotions moved upon by the Spirit of Music, and felt its uplifting, as in praise and devotional singing; its inspiration to action, as in the march and dance; or its quieting, soothing influence, when embodying the deeper emotions of the soul.

Music is the most living and potent of the arts; it is alive with the Breath of Divine Inspiration and patiently awaits the recognition of man to uncover to him the magic mystery of tone.

Tone is the key that unlocks the sympathy of the dormant power in everything. Every created thing is a combination of vibrations that produces a certain tone to the ears of the understanding. The church windows rattle to their tone, when it is sounded on the organ. The strings on a piano vibrate in sympathy with the voice of a singer.

If you have found the Tone of your own Being, you can find and sound the tone of any being, and you can sound it until their whole nature is tuned in unison with the Real Tone of Being and they are completely healed.

There are spiritual tones, and mental tones, and physical tones, therefore it is necessary to understand tones on all three planes in order to produce perfect healing on all the planes of our existence.

If you understand that the tones of your voice, or instrument, are living forms of Intelligence, you will strengthen their spiritual nature by your understanding, and they will go forth into space with an added power, according to their quality and intensity.

When you produce an audible tone it has a body of sound vibrations, but it also has a spiritual form of living light, colored according to its spiritual quality; and after the physical waves have become inaudible, this finer spiritual vibration still lives in the spiritual space, and travels forth until, by the law of attraction, it finds lodgment in the spiritual nature of some one of God's children, as a quickening seed of a new life.

It is an interesting and instructive sight to the seer whose spiritual eyes are open and who can follow the emanations of musical tones as they proceed on their mission through the bright or gloomy spaces of spirit life. They radiate out from the immediate sphere of production as rays of varied form and color, growing larger and stronger in spiritual life as they proceed, until their different qualities are attracted to souls in need of that quality, and they separate in their work of brightening and uplifting and healing the sick and sorrowing souls of mortals.

You, who are a student of music, should understand the good you are doing while producing the tones and combinations of tones that emit harmonious sounds. Recognize the Divine Intelligence in each and every tone, and this recognition will give you a new inspiration in your practice; even the scales and exercises will become alive and interesting to you; you will enjoy the expression of every detail of musical thought, and like the composer who receives the inspiration, you will throw your whole soul into your art as a means of praise to the Great Emotion of Divine Love, which seeks to reveal its Joyous Life to all beings.

Remember as you play or sing that you are send-

ing out your joyous feelings and brightening thoughts to an invisible multitude of weary, darkened, sin-sick souls, some of whom will feel the interior quickening of your tones, and some of the sorrow will be lifted, so that the Angel of Hope can again enter their lives, and may be lead them into the understanding from whence your illuminating ray proceeded.

You know and understand that All is Good, and there is no evil. Speak it, sing it and play it, until you become radiant with this Joyous Knowledge; until your thoughts and feelings are tuned to this living truth. God the Good is all and in all, and there is no fear, or condemnation, or sin, nor any power to cause pain or disease or poverty. Intone the glad tidings of Great Joy until you feel that the Spirit of the Lord God is upon you, and you have become a Joyous Tone of Everlasting Life and Light to all your world visible and invisible.

Glory to the Universal Good.

BEAUTIFUL FOREVER.

ROSA B. MURCH.

" Somewhere there is a radiant land,
All beautiful forever,
A world by balmy breezes fanned,
With skies unclouded ever;
Upon that stormless, shining shore
Falls music as in days of yore,
Forever and forever."

That radiant land with its visions of beauty is what we are seeking. The thought of entering it in "the sweet bye and bye" is not wholly satisfactory. One reason why it is not may be that in our eager grasp for something beyond our reach we overlook many blessings contained in the Now, and this brings to us a feeling of unrest. The future when it becomes ours will always be the Now. Then the present time seems to be our field of cultivation.

Thankfulness is a factor that binds us very closely to the present. In Heb. 13:15 we find these

words, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." In this we have the keynote to true thankfulness and true worship; by Christ we make sacred, pure, holy our thoughts, then the fruit of our lips is truly a praise service to God continually. This worship expressed, or silent, fills the soul with praise, and will ever abide within the trusting heart a welcome guest, and this brings a feeling of contentment, of rest. And like the occasional note of some bird whose morning song has long ceased, there comes to us a note of joy, a ray from the glory. In this we have a knowledge of that radiant land, the Kingdom of Heaven within, that is more to us than vision or song.

This heavenly state of mind has many forms of expression aside from lip service. It imparts health to the countenance and elasticity to the movements. And while these glad tidings are being conveyed to every part of our being, and moulding the affairs of every day life, they are not for ourselves alone, they are our value as companions. Both consciously and unconsciously we convey to others our knowledge of this land, this "Beautiful Forever," and prove the words, "Behold now is the day of salvation."

"Here close at hand, before our eyes,
Unveiled by Love's endeavor,
That land immortal round us lies,
All beautiful forever.
Seek not some distant dreamland shore,
But here Love murmurs o'er and o'er,
Dwell ever and forever,
Beautiful forever."

Never let your voice vibrate the passions. Regulate the sound of your voice in speaking and speak on every occasion with the even, patient, strong tones of love.—*Sara Thacker.*



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

September 20th to October 20th.

"Thy righteousness shall go before thee,
and the glory of the Lord shall be thy re-
ward."

Noon Thought.

(Held daily at 12 M.)

"The lips of truth shall be established
forever."

AFFIRMATIONS FOR THE NIGHT.

Divine Love, thou art watching over me while I
sleep and keeping my life at one with thee.

Omniscience, thou art instructing me in all the
ways of Being. I trust myself with thee while I
slumber as when I wake.

Thou art teaching me righteousness and truth,
and unfolding to me all the secrets of my life and
being.

Thou art teaching me wisdom, health, and love,
that I may manifest them and glorify the Good.

Thou art waking me to consciousness that I am
in unity with thee in spirit, soul and body.

Infinite Love, thou art living and moving in every
atom of my being while I am in perfect repose.

Thou art surrounding me with every care and
protection while I rest in peace.

Divine Wisdom, Life and Love, thou art mine.

—M. T.

"Ask and it shall be given unto you" is the
greatest privilege God ever gave His children. In
other words, take from the Spirit. It contains all.
Give forth, and you will increase. Let your light
shine. Be sure it is not your folly that shines.

—Fred Burry's Journal.

SOME THOUGHTS ON SELF-GOVERNMENT.

H. L. RICHARDSON.

Self-government must ever find its starting point at the centre. It must be the result of understanding the law of Being and its action in the individual. It must come from the desire to be, to know, and rightly understand the law of God, which is the highest law on which all true government rests. Then to begin at first principles one must study the science of Divine Government, using his God-given power to discern the needs of his own soul; he must think, reason, and act from his highest conception of right and justice at the time. If the outcome of his so thinking does not satisfy his higher self, he will have made a step upward, and his next step will be from a broader conception of his soul needs. It is from the unseen life, the Divine Self, that one must look for knowledge and power to govern the outer self, and thus manifest the *real* man. No outer forms of thought can be of use in this effort. All good comes from within. All knowledge, all power, must be the result of self-knowledge, the result of self-government in thought, word and deed.

The true way to gain this power of self-government is to rest on the central truth that you are in all things the Son of God. In taking this stand you do not think of yourself as the world sees you. You stand at the Centre of the Universe and *know* that the true Being of you is one with all power, perfect, unchangeable, Divine; that it is your inherent right to do the will of Omnipotence — to *be* omnipotent. "All power in heaven and on earth is given unto me," said the master, whom we are following, and, "As I am, ye may be also," he said to all who seek to find true Being. Standing thus at the centre of the universe, (for the universe is each individual soul, the microcosm), you find "there is no variableness or shadow of turning." This is self-existent life, self-governed life, life held to its centre by its own in-

herent power. This power is in every thing. It lies dormant to the human sense in the rock and stones, and all seemingly inanimate things which come to the outer sense; it leaps to life in all grasses, flowers, and trees; the grain holds its power in every kernel, silent but working outward to expression; it speaks to the external sense in the animal creation, while in man it rises into power, which is yet to be recognized by a waiting world, the self-governed self-existent God-Man.

The Truth of Being is the All, and is eternal. Lift out of the claims of matter every thought, every act at its motive centre and you will recognize the truth, the science, the law of the governing power of the universe. This is occult truth, this the secret point of all true doctrine. This is not all; there is still an ascending step before you advance in self-government: you must *be* and *know* that One only power moves you, and trust that power. The Christ within you is that moving power; let it work through you. Put out the sense thoughts of the world; shut the door, and let the light at the centre of your Being glow and shine until it makes light all through the outer life.

A WEDNESDAY LESSON.

JACOB WELKER.

A portion of a paper read at a regular Wednesday afternoon meeting of the Unity Society of Practical Christianity.

"At that day ye shall know that I am in my Father, and ye in me, and I in you." "Therefore let this mind be in you which was also in Christ Jesus who thought it not robbery to be equal with God." Man perfected is the Christ. Jesus typifies humanity on its way to identification with its divinity, and all that he claimed for himself is true of the real self of each one of us. We cannot exalt Jesus Christ too highly, and while we lift up the Holy One, let us also lift up all mankind and see that every claim

that is made for Jesus should be made potentially for all.

God, the Father, is the Universal Mind of Good, invisible to mortal sense, though omnipresent and the substance of all that is. Its law of creation is revealed, symbolically, as six days of work, or creation, and a seventh day of rest, or recreation. God, the Son, is the particular manifestation of God, who makes visible what the Father has already created. His day is the seventh day of the Father, the re-creation, or reflection, or bringing back that which was sent forth. As the Jews were jealous of any one claiming equality with their God, so the Christian today feels toward any one claiming equality with Jesus Christ. The modern stones which the sticklers for morality throw today are the words of condemnation, under which many a Stephen is being martyred, whom the world calls a victim of some disease or accident.

In claiming our inheritance and our divinity we should remember that the Son can do nothing but what he seeth the Father do. Man has no power apart from God to do or be anything. "As the Father raiseth up the dead and quickeneth them, so the Son quickeneth whom he will." All the powers and works that we have ascribed to God we must now see in the hands of the Son, in you and in me. The ideal man is the perfect man, the one created by the Father, which is the Divine Mind. We, as human, or actual living souls, are the distinct offspring of this perfect man, but are only conscious of the reality of the nature of our Being to a degree. I desire to realize my perfectness and make it manifest. This I will do by feeling and showing love and kindness and tenderness and compassion and mercy and justice towards all my fellows. In my ideal and real Being, I am the perfect God-Man. I will meditate upon the truth of my Being till I demonstrate myself to be the Man of God, in the world but not of it, doing the will of God even as did Jesus, my elder

brother. I am willing to patiently give all the time, all the effort and all the persistence necessary to this work of my soul. I love to do God's will. This shall be my aspiration till I have fully proven that God's will is done in me.

In the second chapter of Genesis this God-Man is named the Lord God, and we discover that as the Principle; which is perfection itself, is fully and completely expressed in the Lord-God-Man, this perfect living, loving, all-knowing Spiritual Being is to make the creation of God manifest. This creation is all stored up in his own nature and being. He will make it manifest by using the creative power of thought. If you have grasped this deduction you will see that the Lord-God-Man, or the man in the second chapter of Genesis, is God individualized, which means that the Lord God is the One Being who contains all capacities and powers and possibilities of the Principle, God. Now, if God created but one man, the Lord-God-Man, it must be that we in the truth and very reality of our Being are each one that man in value, and we must become conscious of what we are as Being, the Lord-God-Man, the very image of God. So there is but one cause and one effect, one God and one Man. If we are really the Lord-God-Man, the all-powerful, all-loving, all-wise One, the Omnipresent Spiritual Being in whom the God Principle is fully expressed, we are not making our true self manifest unless we are God-like in every particular, or until we do as Jesus did, bring forth the Christ. If God is the absolute Good and the nature of God is fully expressed in the nature of the Lord-God-Man, then man must be that pure, ideal Being who is like unto God. "Come unto me, and I will give you rest," says the Christ within, the real self of us, to our weary thoughts, our unsatisfied longings, our sick and grief-stricken hearts. By turning from old vices and ignorant fears, and seeking to live a life of purity and love, we have built an altar to the true God,

making ourselves ready for the crowning baptism of fire with the realization of our true identity with the great Good towards which our hearts are aspiring.

NOTES AND COMMENTS.

Please explain Luke 12: 13-23.

The carnal consciousness discerns the wisdom and power of the Christ, but not the standpoint from which it exercises dominion. Carnality is mesmerized with the thought that temporal things are real in themselves, and therefore of first importance in life. It never has enough, because the riches of the world cannot possibly fulfill the craving of the soul for possessions, so there is a constant effort to attain more and more, yet never satisfaction.

Where there is seeming inequality in division of the things of the world the carnal mind's first demand of the higher power is, "Bid my brother that he divide the inheritance with me." Covetousness wants Christ to set up his kingdom in its world of selfishness. The rich are covetous, and likewise the poor. Wherever there is a desire for the things of another it is carnal covetousness in manifestation. The spiritually minded do not seek for division of man's possessions, but ask that the Lord make manifest unto them that which is theirs by Divine Right. Prosperity comes to them not through taking away from others, but through realizing the abundance of supply in spirit everywhere. This sets up the true law and does away with carnal selfishness. The lesson is a denial of covetousness. If you are rich, and are accumulating more and more, and rejoicing in your abundance, you are in the clutches of covetousness. "Take heed and beware of covetousness." If your thought is being centered in getting riches, you are attaching yourself to temporal things and neglecting eternal things. Instead of thinking about eternally abiding life in the organism,

you are fritting away your energy in getting things that will do you no good whatever, and just about the time you think you will enjoy your riches the law will say unto you, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"

I have had a strange dream. I was all at once in a pleasant room and was informed by some one that Peter and James were coming in and I was to see them and speak with them. Instantly they came and I was introduced to Peter, and took his hand and looked into his eyes as you look into the eyes of a babe. They were blue and clear, trustful and loving, and the touch of the hand was indescribable. He was very tall and dressed in a sort of white with a scarf or sash of blue. I simply bowed to James, who looked pleasant and kindly but more human. * * *

All forms are symbols of ideas. The boy at the blackboard symbols his idea of enumeration in the figures of chalk, the sculptor symbols his idea of beauty in his marble, and the flesh bodies of the human race are symbols of the ideas it holds. There are many planes beside the material upon which symbols may be projected. Some people never close their eyes without seeing symbols. These are usually cast in the soul or astral plane and are consequently very frequently misleading.

On the celestial or Jesus Christ plane alone can the symbols be fully trusted, and he only can behold and understand their significance who has developed the Christ consciousness. The plane of a symbol can be located by the light it emits. On the material they are flesh bodies, perfectly opaque, the Spirit shining through the eyes only; on the astral they are transparent but usually lack animation and expression, but on the celestial the Divine Idea pours its Spirit through them with dazzling brightness. The appearance of the angel that rolled the stone away from Jesus' tomb was "as lightning," indicating a powerfully developed idea back of it. We all have within us these planes, and project symbols corres-

ponding to the plane in which the I locates itself through the ideas to which it clings. The majority of mankind in this department of existence have the I glued to a belief in the permanency of matter and they project thought forms or bodies corresponding thereto. The Spirit is always in one way or another introducing the ideas of the interior planes to the I of each of us, and we can accept or reject them. Some people get the higher ideas by mental influx direct from the Spirit, and then give them forth by the spoken word to the multitude, while to others symbols of the ideas are presented in the dreaming or semi-conscious state.

In your dream you saw your intellectual and spiritual ideas contrasted as James and Peter. James represents intellectual perception, and Peter spiritual perception. The blue, clear, trustful and loving eyes of Peter symbolize the true, pure, candid, unalloyed innocence of the love of the Spirit, and the thrill of his hand symbolizes its power. This idea is dressed in white (purity), with a scarf of blue (truth). The prominence of Peter in the symbol indicates that it will be very easy for you to choose him as your abiding consciousness, when he will give you his eye of love and hand of power.

The great *silent* men! Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble silent men, scattered here and there, each in his department, silently thinking, silently working, whom no morning newspaper makes mention of! They are the salt of the earth. A country that has none or few of these is in a bad way. Like a forest which had no roots; which had all turned into leaves and boughs; which had must soon wither and be no forest. Woe for us if we had nothing but what we can show or speak. Silence, the great Empire of Silence, higher than the stars, deeper than the kingdoms of death! It alone is great; all else is small.—*Carlyle*.

“WHAT IS THAT TO THEE? FOLLOW
THOU ME.”

J. RANSOME BRANSBY.

The quiet but pregnant rebuke of the above words was addressed to Peter in reply to his curiosity about the fate of the beloved disciple. It has sometimes been called the eleventh commandment and expressed in these words, “Mind your own business.”

If we do not keep this commandment, we are surely breaking the two great commandments, and it will not be long before some of the “Ten Commandments” have been broken. The Pharisee praying in the temple obeyed strictly the law of Moses, but spoiled the whole thing by going out of his way to compare himself with the poor publican. Supposing that the publican *is* a sinner, “What is that to thee? Follow thou me.”

Now the question comes, What *is* my business? Must I never think about other people? may I not give them a word of caution or advice if I see them going wrong? Yes, certainly, if it is *your business*, if in doing it you are following *Me*. That is the one thing we must make sure of. I have often *seen* people doing wrong and have gone so far as to tell them all about it and how they might be saved. Later on I found out that the fault was all my own. I had not *seen* straight. I had been judging others by the limitations of my own conceit instead of following Him whose vision is not perverted by the use of colored spectacles.

Obedience to “Follow thou me” is equivalent to walking in the Spirit and being guided by the Spirit. Then our business is simply to do what the Spirit within tells us.

To “Follow me” is often to do just what the mortal does not like doing — so many times to keep silence when a word comes to our tongue, a word of criticism, of rebuke, of self-justification, or a question that suggests these; so many times to speak a word

in private or in public, that we shrink from uttering that we think some one else would say better, that we fear may lead people to misjudge us, that would be easier left unsaid. "What is that to thee? Follow thou me."

EXTRACTS FROM LETTERS.

I have recently had brought to my care an exceedingly interesting case for treatment—a gentleman of great learning in occult philosophy, one who knows the five Bibles of the world, and has been a deep student among some eastern brotherhood. The sight of one eye had vanished, and after asking me to call he said he wished to put himself in my care for treatment. Yesterday when I went to see him I found him in an exceedingly perturbed state of mind, and when I asked him if he would hold in mind "I am Divine Love," such a torrent of denunciatory words as it called forth. He and his wife have been deep students of the Vedanta, and he felt that it was preposterous for me to make such statements; *he was looking ages ahead for such a realization.*

I prefer to take mine *now*, and I find that God gives forth measure pressed down and running over. I wonder what phase of mind it can be that so enrages various people if I venture to tell them that I am really enjoying the kingdom of heaven within me *now*.

My "Cady Lessons" are so soon disposed of. My own set had been to Washington, and is now in the hands of an able M. D. in New York who is deeply interested. I enclose a \$1.00 bill that a traveling man paid me for a set. He was deeply interested and had browsed around in various subjects of kindred interest. I am so thankful to be of use to so many lives. I used to be a trifle afraid to make the prayer "Lord use me," but I am now giving thanks for being used.

You speak in Bible Lessons of the "martyrs with shining faces." Mrs. Hopkins helped me to take a new view of the martyrs. She said the early Christians looked for trials and hardships, and many of them looked forward to martyrdom, and so they came to meet it. She taught me to look for the rewards of the finished kingdom within me, and now that the debris is getting cleared, I see it. It is the joy of my soul and it begins to order my life aright. To think of its waiting so long in patience for me to see it. "The finite only has wrought and suffered, the Infinite lies stretched in smiling repose." Exquisite truth, is it not? May God bless you abundantly in all your efforts to help others.

— C. C.

I sent you the address of _____ to have you send a sample copy of UNITY. I do not know the dear woman except through correspondence, but I would like to quote a little from the letter I received from her today. I told her when I wrote that I sent her name to you, because I thought perhaps she would notice it more, knowing me: "And so I owe the pleasure I am deriving from UNITY to you? I thank you so much. As soon as I read through the sample copy I sent it to a lady friend who ridicules _____'s philosophy unmercifully, and do you know she was so delighted with UNITY that she sent me the money to order it for her, and is converted to the New Thought through it. I ordered it for myself, too, with WEE WISDOM for the children, and another friend has just declared her intention to subscribe." The lady referred to above is one of our loveliest, wealthiest ladies, an Episcopalian, one of the pillars of the church, and the "right hand bower" of the Bishop. So being a woman of immense influence, just see where that little seed thought is spreading Truth. You see by this quotation just the kind of woman she is; she says she "lives in a bigoted little Baptist town and but for her social prominence

thinks she would have been ignored entirely for the stand she has taken," but now has three or four with her. I have sent "Wee Wisdom's Way" and your "Talks on Truth" this week, and I want to lend her "In Tune With the Infinite" for her Episcopal friend. You know there is a difference between your way of putting things and _____'s, although you virtually mean the same, that would appeal more to one who had always been in the church.

I hope I have not troubled you with this long story, but I was so pleased that she liked my favorite publication, and that it was the means of doing good. I lent "Loose Him and Let Him Go" to a lady in town, and she immediately sent for it and you sent her "God's Hand" with it. She was so pleased she said, "It seemed to me they must know just what I needed." She is a woman who had been unhappy through family trouble and has found a great deal of comfort with this teaching; she has Miss Cady's lessons.

— C. M. L.

I was in spirit on the Lord's day, and it was revealed to me that I am all that there is. There is but one I AM, and I am It; It is I. I work through many expressions. When I look at another expression I see the same I there. O glorious day! I see that my eyes are open. I see I am as great as the greatest, for there is but One. I am created to express that One. Now I see that all is mine—the power to do and to be. When anyone is attracted to me I see I have something for them, else I could not attract them. There is but one law, the law of Good, and though I have hid myself this summer yet do those from abroad come direct to me and call me by name, and people that I have never heard of until now. I praise the Lord (law), for its wisdom and love endureth forever. O praise the law! my eyes are opened at last; my sight is sure; I have all the light and sight there is. God is looking through

these eyes and expressing in His own way. Oh! this is freedom, light and sight are mine by divine right.

SISTER CHARLOTTE.

I have had what seems to me a beautiful revelation. It may or may not seem of sufficient interest to offer to the readers of *UNITY*. Possibly you will remember two or three years ago my relating to you a dream, which you published, to the effect that I seemed to be placed at "the gates" where God's little ones were brought previous to incarnation to be blessed and "the new name" given them. In my dream the infant candidate for the "new name" was brought to me by an infant guide, yet of a more mature appearance than itself, whose appearance showed perfect trust and love and child-like innocence.

A few days ago, sitting in the silence, a scene passed before me which seemed to reveal that the Holy Spirit was He to whom the little ones were brought, while it was my privilege to be child-guide-attendant; and the purity and beauty of this little one showed me more clearly than ever before what I have yet to attain to worthily bring unto Him those who come to me for aid and counsel, and this prayer voiced itself in my consciousness almost at the same moment:

Holy Spirit, Father-Mother, thy infant, ——, now waits in thy presence for the new name and thy blessing. I, privileged of thee to be his (or her) guide-attendant, wait on thee with perfect trust while thou dost embrace and fill with thy Love and Wisdom. Lying before thee, resting on thy bosom of Love, inbreathing of thee, absorbing of and absorbed in thee, plastic to thee, receiving of thee, filled with and submerged in thee, only thee, —— is now whole, strong, free, trusting and resting in thee.

And I, gracious Mother, with burning ardor of love, yet still as the stars, I wait thy instant work in ——. I thank thee, I thank thee that thou hast

heard my prayer, dost always hear, and hath done for _____ more richly than I can ask or think. _____ is now perfect in thee, whole every whit in our sight.

My Father within me, I hallow thy name. Holy, revered, honored and loved art thou. Thy kingdom come; thy will be done in every bodily (earth) action and function as in my soul's depths, my spiritual center (heaven). Every aspiration of my soul, every thought of my mind, every physical act and sense is in swift accord with thee. Each sense and power voices the willing prayer, "thy will be done." Thou wilt give me each day that living bread which came down from heaven, removing from me all debt and trespass as I free others from debt and from thought of trespass; and lead me beside still waters, away from temptation's paths; delivering me from every appearance of evil, from all falsity and delusion. And thine is the kingdom wherein I safely dwell, and all power and glory is thy free gift to me, world without end. It is finished.

In Christ Unity, I Am,
J. GILBERT MURRAY, Brockport, N. Y.

[Who can answer this?—ED.] I have read somewhere that the meaning of the word Jersusalem is Jeru (ye shall have) and salem (peace). I am now looking for the meaning of Jericho and wondering if every one who makes the journey from Jerusalem to Jericho does not fall among thieves, etc. I will be very glad if you can send me that information.

Mrs. A. J., Washington, D. C.

Justice is the scales in which all thoughts are weighed by a law that knows not malice and has no fear. Love stands for a boundless freedom which says, you don't have to be what you are, your right is to be just what you will.



Devoted to Practical Christianity.

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MYRTLE FILLMORE, Editors.

Publishers' Department.

Unity is issued on the 15th, and *Wee Wisdom* on the 1st of the month.

ANNOUNCEMENT.

Monday, September 17th, at 3 P. M., Mrs. Myrtle Fillmore will begin a course of twelve lessons, at 1315 McGee St., Kansas City, Mo. The lessons will be given in the afternoons, three per week, until the course is completed. The subject of these lessons will be Truth Applied to Daily Living. Free-will offerings only received.

W. J. Colville, author of "The Law of Correspondences Applied to Healing," "Old and New Psychology," "Text Book of Mental Therapeutics," etc., is on a lecturing tour in Australia where the interest is remarkably keen.

The Lord is blessing the work of Mrs. S. A. McMahon, 129 Powell Ave., Chicago. Her desk is usually piled high with letters from those seeking aid from the Spirit of Truth and she is successfully pointing the way for each one.

C. R. Wheelock, formerly of Oakland, Cal., is now located at 2313 Seventh Ave., Birmingham, Alabama, where he keeps a full line of Unity Publications on sale.

For a quick response in all matters not especially personal, address your letters, Unity Tract Society, 1315 McGee Street, Kansas City, Mo.

Our Bible Lesson editor did not get his copy ready in time for this issue.

That good little paper of affirmations, *Now*, has been removed from San Francisco to San Jose, Cal., where its editor, H. H. Brown, will speak for the Spiritualists this season.

Do not send us commercial advertisements. **UNITY** and **WE WISDOM** are devoted wholly to the Word of Truth, and everything printed in them must bear directly on the doctrine which we advocate.

In a recent two weeks' trip on the Lakes, Mrs. Frances Wilson, of Toledo, Ohio, found sailors as well as passengers greatly interested in the Truth. It happened that the chief engineer had been "sick unto death" and had been given up by the doctors. Mrs. Wilson gave him five treatments, or "lessons" as she calls them, when he resumed his post of duty.

A friend after reading and accepting the truths related in "Seek Wisdom," a booklet of 28 pages by Leo Virgo, expressed his sentiment in this manner: "It shows how the mind builds its own body, builds it in harmony or discord according to the ideals held in thought. It shows that all high ideals come from God, and that through the right use of them man can master not only his own body but his environments as well." Price, 15 cents.

Last month we reported the closing of the Home of Truth in San Diego, Cal. **UNITY** had hardly been mailed, we are glad to say, when we received notice that the Home had been re-opened under the direction of Mr. B. Aspinall, of San Francisco. Mr. and Mrs. J. A. Neild, recently from Pasadena, Cal., assumed charge of the work September 10th, and already gratifying success attends them. They are both splendid workers, teachers and healers, and the San Diego people will be blessed by their ministry.

UNITY SUBSCRIPTIONS.

For \$1.25 we will send **UNITY** one year and "Wee Wisdom's Way," a booklet of fifty-nine pages, by Myrtle Fillmore.

For \$1.50 we will send **UNITY** one year and **WE WISDOM**, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.50 we will send **UNITY** one year and "Twelve Lessons in Truth" (three booklets), by H. Emilie Cady.

For \$2.50 we will send **UNITY** one year and a Morocco bound Bible which sells regularly for \$3.00. Indexed, 25c extra.

J. Ransome Bransby addressed the friends of the Higher Thought Center, London, England, on August 26th.

Power is the title of a new bright little folio monthly published by Mrs. Lillie L. Walker, at Coyle, Oklahoma. The first two numbers contain some excellent articles. The subscription price is 50 cents a year.

"Stray Thoughts" is the title of a very tasty booklet of verses by M. Josephine Conger. Over forty short poems are given covering a wide range of subjects. Published by the Bulletin Printing House, Linneus, Mo. Price, 35 cents.

The students of Truth in Seattle, Wash., have held several meetings this summer out in the groves. Mr. and Mrs. H. B. Carter have been doing good work there for five years. The society, which meets every Sunday morning and Thursday evening, has taken up such standard lessons as the Cady "Lessons in Truth" and the Militz "Primary Lessons," and read, discussed and appropriated the laws of Truth so clearly set forth in them. The Society expects shortly to be established in a Home of Truth.

Prof. Chas. F. Burgman, mental scientist, of Sea Breeze, Florida, addressed Unity congregation Sunday morning, September 2d, upon "Concentration," a subject of vital interest to every individual. In the afternoon he lectured to a good-sized audience in Woodland Hall on "Mind, the Master," and again in the evening on "The Chemistry of the Emotions," including one hundred fine stereopticon views of scenes in Florida. Prof. Burgman was returning home from the Mental Science Convention at Seattle, Wash., lecturing on the way.

"THE SONG OF THE TWENTIETH CENTURY."

This is a new song of seven verses for choir or congregational singing. The words, by Vivia A. Leeman, were inspired by the desire to lift condemnation from the world and to help the wave of expectation for man's freedom in the twentieth century to rise and flow until it covers the whole earth. The music is the inspiration of a truth-loving soul, Miss Clare Fowler, and which will lift the singer into a higher altitude of truth realization. The song is printed on heavy cardboard, size 9 x 12 $\frac{1}{2}$. The desire is that it may be sung in all Truth meetings by all Truth lovers; therefore the price has been placed at 10 cents per copy, or \$1.00 per dozen postpaid. Words of several appropriate hymns are also printed on the back of the card, which may be sung to familiar tunes. Address, Mrs. Vivia A. Leeman, Holton, Kansas, or Unity Tract Society, Kansas City, Mo.

Our list of booklets will be seen on second page of cover with combination rates low enough to help you to evangelize the world. Use your money to show your interest in the prosperity of good.

The work in San Jose, Cal., is meeting with good success under the teaching of Mr. William Farwell. A course of lessons in Truth is now in progress, and the eleven meetings a week are well attended at 15 Porter Building. The people have appreciated the plan of free-will offerings, and the response has been equal to the brightest ideal.

SILENT UNITY MEETINGS IN KANSAS CITY.

Regular meetings are held at the Unity Headquarters every Sunday morning at 11 o'clock, at which hour is a sermon by some member of the Society, and special music. Every Wednesday afternoon at 3 o'clock an open meeting of the Society is held, in which all take part. Also the Noon Silence every day, 12 to 12:30. These meetings are helpful, and the power of the Spirit is always manifest. You are welcome to them all. Come and bring your inquiring friends.

For the benefit of many new readers that are added to us constantly, and who have an indistinct idea of two of our publications, viz., *Wee Wisdom* and "Wee Wisdom's Way," we will say, *Wee Wisdom* is a sixteen-page monthly paper for children, edited by Myrtle Fillmore, 50 cents per year, and "Wee Wisdom's Way" is a booklet of sixty-four pages complete in itself, of which Mrs. Fillmore is the author. Mrs. Fanny M. Harley once wrote this complimentary notice of "Wee Wisdom's Way" and published it in her *Universal Truth*: "No story including the teachings of Truth has ever been written that can excel 'Wee Wisdom's Way.' It teaches and impresses the young while it interests and entertains them. All the children will want this precious book for their very own, we are sure. It is paper cover; price, 25c."

REMEDIES OF THE GREAT PHYSICIAN.

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There is hardly any disease or condition against which Mrs. Kohaus has not provided by giving different combinations of words of Truth to be used as remedial agents. The book is written in a high spiritual vein and will prove most helpful, practical and encouraging. These treatments cannot be too highly recommended. The article "What does it mean to give a treatment?" is alone worth the price of the book, which contains over fifty treatments. Leatherette, price 40 cents. Send for a copy to

R. KOHAUS, 344 Belden Ave., Chicago Ill.
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Three booklets of four lessons each; 75 cents for the course. Bound in one volume, gray silk cloth, \$1.00. UNITY TRACT SOCIETY, 1315 McGee Street. Kansas City, Mo.

In response to a call to teach a class in Pueblo, Colo., the editors of UNITY spent two very happy and profitable weeks in August among the Truth-loving people of that prosperous city. Many had preceded us with the Glad Tidings and there was but little for us to do except to receive the outpourings from a most loving, intelligent and generous people. We were surprised at every turn by the evidences of the Spirit working in the hearts of the people. It was simply a reunion of hearts bound together in faith, love, and understanding. They did not need teaching—they knew already, and were just waiting to bestow their goods upon the first that came that way, and we were the fortunate ones. Words fail to express and we cannot tell here a moiety of the good that came to us during those two weeks of spiritual interchange. Enough to say that we, have been invited to "come again," and shall certainly do so.

We also visited Colorado Springs, Manitou and Denver. In Denver we found the work in a very prosperous condition. The College of Divine Science is thoroughly organized and has a large following. The college building, which will eventually cost \$80,000, was begun September 1st. Our stay in Denver was made very pleasant through the courtesy of UNITY friends, and we found spiritual unity everywhere.

But after one month's absence, how shall we decide which is the more delightful, making new friends and receiving the encouragement of their appreciation, or returning to find that in our absence the dear home folk have done everything love could suggest to make our home coming full of sweet surprises? In short, we find Unity Headquarters quite transformed—new decorations, new paint, everything spick and span. Such folks as these dear folk are!

Send a \$2.00 bill and get UNITY and WEE WISDOM for a whole year, and a cloth-bound copy of the "Cady Lessons."

There has been some difficulty in obtaining words that properly express the "New Thought" in song, so a committee from the Independent Christian Science church at Minneapolis, Minn., of which Rev. George E. Burnell is pastor, has made a collection of good verses arranged for familiar tunes, notes of which are given. This collection is entitled "New Thought Hymns," and embrace twenty-six songs. For congregational use they can be had for \$12 per hundred. Send 15 cents for sample copy to A. J. Russell, Minneapolis, Minn.

THE "HIGHER THOUGHT" CENTRE.

147 High Street, Kensington, W., London, England.

This Centre has been established as a meeting ground for all seekers after Truth. It comprises a Reading and Lecture Room, a Lending Library, a Depot for the sale of Metaphysical Literature, an Interview Room, and a Silence Room. Notices of Lectures, Classes and Sunday Meetings posted to members and all information given in relation to "Higher Thought." The Centre is open daily 11 to 6, also on some evenings. Annual subscription, one guinea; country members, 10s, 6d; foreign, 5s.

Alice M. Callow, Secretary.

BOOKS BY HORATIO W. DRESSER.

Announcement is made of the publication of a new book by the editor of *The Higher Law*, entitled "Education and the Philosophical Ideal." It abounds in practical suggestions for everybody, and is almost wholly new, very little of it having appeared in print. Mr. Dresser's thought unifies the best teachings of all schools and sects. It appeals to Orthodox believers, as well as to Free-thinkers, Quakers, Unitarians, scientific and philosophical students, and to those who recognize a truth in the theory of mental healing but who are wholly repelled by Christian Science. Mr. Dresser is therefore to be classified rather as an independent truth-seeker than as the follower of any sect or the exponent of any particular doctrine. Those who wish a statement of his teaching in its simplest form are advised to begin with "Living by the Spirit" (75c). In "The Power of Silence" (\$1.25), and "Methods and Problems of Spiritual Healing" (\$1.00) the doctrine is applied to the problems of health; in "In Search of a Soul" (\$1.25) to the problems of psychology and self-culture; in "Voices of Hope" (\$1.25) to religious questions; in "The Perfect Whole" (\$1.25) and "Voices of Freedom" (\$1.25) to the problems of individuality; and in "Education and the Philosophical Ideal" (\$1.25) to the problems of life as related to education. Any of these works may be ordered from Unity Tract Society.

Sample copy of this magazine mailed free.

Miss Elizabeth Beckham, who formerly had charge of the San Diego Home of Truth, was married on September 5th, to Mr. Heinrich Klostermann of that city.

"Restful Thoughts" is the happy title of a souvenir booklet of verses from the pen of Mrs. R. A. Gustorf, 339 Wisconsin Ave., Oak Park, Ill. There is a restful influence indeed in the sweet sentiment expressed in each of the seven short poems. Price, 25 cents, in appropriate envelope.

We have just issued a four-page leaflet, "How I found Health," which is a true and practical testimony of self-treatment, which anyone can apply effectually. A great amount of good is being done by enclosing these leaflets in letters. We are sending them broadcast to all parts of the globe for postage only. Send for some.

INSTRUCTIONS.

REMITTANCES.—Personal checks should include at least 10 cents for bank collection, as also Canadian bills, which are discounted in Kansas City.

CHANGE OF ADDRESS.—In changing address the exact post office address where you have been receiving **UNITY** must always be given as well as the new address.

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NOTICE—We desire to notify our friends in the British Dominion that International copyright has been secured for the Hymn Book of the New Thought, and that Messrs. Charles Sheard & Co., music publishers, 196 Shaftesbury Ave., London, England, are the publishers of "GLAD SONGS OF PRAISE" for England and the Colonies.

WILLIAM H. WATSON.
BERTHA M. SNOW.



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We will give club rates, upon request, with any of the following publications.

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THE IDEAL REVIEW. Edited by L. E. Whipple. Monthly. \$2.50 a year. 465 Fifth Ave., New York City.

EXPRESSION. Monthly. \$1.75 a year. 211 Edgeware Road, W., London, England.

THE LIGHT. Edited by D. L. Sullivan. Monthly. 50 cents a year. 3003 Locust Street, St. Louis, Mo.

THE WORLD'S ADVANCE THOUGHT. Edited by Lucy A. Mallory. Monthly. 50 cents a year. Portland, Oregon.

THE PROPHET. Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents a year. Oaklyn, N. J.

THE SPHINX. The leading astrological journal. Edited by Catharine H. Thompson. Monthly. \$3.00 a year; 30 cents per copy. 721 Tremont Street, Boston, Mass.

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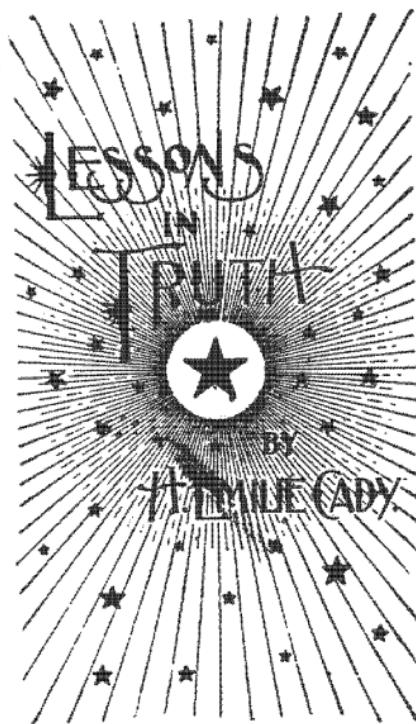
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Vol. XIII.

KANSAS CITY (MO., OCTOBER, 1900.

No. 4.

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THE PILGRIM'S PROGRESS.

SARAH ELIZABETH GRISWOLD.

In the midnight's mighty silence,
 In the morning's rosy light,
 In the noontide's vivid splendor,
 In the darkening shades of night,
 Whisper ever mighty meanings —
 Themes of import most profound,
 Messages of peace and comfort,
 Throbbing on the airs around;
 Murmuring in the ocean's surges,
 Sighing in the whispering leaves —
 All of joyful nature's voices
 Render thanks to Him who gives
 Love and truth and joy and gladness,
 Power and might His will to do;
 Man, His image and His likeness,
 Strength and courage to pursue
 Paths that seem so rough and thorny,
 Judging by the world's dim light,
 But when 'lumined by God's presence
 Grow to be surpassing bright.
 Pilgrim, wouldest thou linger, falter?
 Dost thou think alone thou art?
 Close thine eyes, so dim and weary,
 Quit thou thy throbbing heart.
 All the way was trod before thee,
 See the footprints of the Lord;
 See! the light is growing brighter,
 See the sunshine through the cloud.
 Listen, hear the Master saying,
 "I in God, and thou in me;
 Fear not, I am with thee ever."
 Look, O Pilgrim, look and see,
 Shining is the path before thee,
 Radiant with a light divine,
 Forms of beauty hover 'round thee;
 Brother Pilgrim, peace is thine.

THE ONLY GOOD.

BY LEO VIRGO.

And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.—Mark 10:18.

The understanding of the great Truth that all is Mind involves the sequence that all that appears in the invisible and the visible are groups of ideas, or states of consciousness.

Hence the eating of the fruit of the tree in the midst of the garden by Adam and Eve is a symbolical description of their coming into new states of consciousness.

They had existed in a state where ideas were in their original harmony of arrangement under the impulse of the Divine Mind. The ego had not asserted its free prerogative, but remained in ignorance of that privilege—the privilege of giving up its state of innocent guidance and launching out in its own way.

It is the privilege of the ego to become acquainted with all its rights, regardless of the severity of the experience it may pass through in coming into this knowledge.

When the son becomes of age the just father always gives him his share of the patrimony to do with as he deems best. If he goes into a far country and squanders it, he has done only what he might be liable to do at any time. If the father saw his liability to make such a move and restrained him by withholding his inheritance, he would nevertheless eventually find himself the possessor of his right and free to do with it as he willed.

So it is within reason and logic to say that man could not be the executive department of the God-head without being free to exercise all the prerogatives thereof.

Then the Garden of Eden resolves itself into the One Universal Mind of God in which all things are

provided in their Divine Perfectness, and the tree in the midst thereof is *Free-Will*.

"In the midst thereof" refers to the vital, central necessity of this free privilege eternally existing in Being, and of which every idea of Being may become conscious at some time in its history.

If God is free to do His own will, every idea of God has the same freedom—and this is the tree in the midst of the garden of Mind. Before the ego discovers this freedom it is an innocent child of Mind without conscious volition of its own. It is perfect as babes are perfect. But what father or mother would want a child to always remain a prattling infant?

Do not parents always look forward with pleasure to the time when their children shall become capable men and women, co-operating with them in the affairs of life? So our Father, God, gives His son the freedom of choice, and the knowledge of good and evil which may come of it.

It cannot be said that this is evil, nor that the exercise of his rights does not redound to the benefit of man. In fact, it is pointed out as opening the way to an understanding of God-like powers, for the "Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also the tree of life, and eat, and live forever; Therefore, the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken."

It is evident from this that from eating this forbidden fruit man developed faculties that made him a dangerous rival in the realm of the gods, and it was necessary to drive him forth in order to preserve the harmony of the Tree of Life, lest he should eat of it and in his ignorance perpetuate his ideas of good and evil.

We all know this tree of "free choice," and we see it exercised every day by the youth of our land as they go forth from the care and protection of home

into the freedom of experience. They are ignorant and can in no way be educated in self-reliance except to put them on their own resources. When they are judicious in receiving and utilizing their experiences they become towers of strength and the affairs of the world rest upon their shoulders. This is eating of the tree and pronouncing it *good*. But there are those who let the temptations of pleasure bewilder them and they become slaves to sensation in its many forms. These pronounce the fruit of the tree *evil*.

Neither is good nor evil, because it is brought forth in a realm outside the Eden of Mind—it is in the domain of comparisons.

“There is none good but one, that is, God.” This good cannot be described nor compared; it must be felt in the soul. Therefore that which man pronounces good from the plane of comparison will not stand the searching scrutiny of the One Wisdom.

Good must be absolute in order to form the basis of a permanent rule of life. Men set up standards of right and wrong as guides by which to regulate their moral conduct. When they do this from the discernment of the intellect they fall far short of a permanent standard. The intellect is a creation—a thing formed and therefore subject to that which formed it. It of itself has no original hold on understanding. It is the shadow cast by the perception of the ego in its search for Truth. When the shadow assumes to be substance, division takes place that leads to results unwelcome in both intellect and ego. Neither wants to be half made up, yet through a lack of right relation to the whole there is set up that semi-consciousness which is legitimate in neither. This is the “coats of skins” in which Adam is clothed outside the Garden of Eden.

Ideas always clothe themselves under the impulse of the inherent law of Being, the Lord God, and every idea that floats into the mentality of the ego in the exercise of its free will is by this law compelled

to make for itself an external surrounding, or state of consciousness.

This law of the idea and its clothing is always operative whenever it functions, and it does not take into its field of operation the quality of understanding unless there is a special desire in that direction. This is how the "coats of skins" come about. They are ideas of limitation, and result in the consciousness of matter and its attendant surroundings in the body of flesh.

Then the next step is the ego setting up in this realm a standard of good. It says its world of material conditions is necessary in the divine plan and therefore good.

Its good is always on its own narrow plane and subject to like vicissitudes and changes. It believes the wisdom of men is good, and looks to them and their teachings for guidance. It says, "Good Master, what shall I do that I may inherit eternal life?"

It believes that good can be formulated and put in pills, as it were, to be taken in specified doses at stated times.

This ego outside the garden of Divine Mind becomes in love with its "coats of skins"—its narrow ideas—and tenaciously clings to them and insists upon their perpetuation.

It beholds the clothing of its ideas in the visible universe and proceeds to locate there permanent standards of nature law. This it terms physical science. Out of this grows a myriad minor standards fitting the needs of each department of life.

Although experience has again and again proven in every one of these natural sciences that they are evanescent as the dew, as changeable as the winds, yet the deluded ego lets go but an instant and then grasps with enthusiastic hope some fresh standard. It does not go down to the foundation and see that its standards are planted in the shifting quicksands of an apparent substance.

When told to sell all and give to the poor, it

turns away sad, for it imagines that it has great possessions.

Yet there is no other way to know this One and only Good, God, except by letting go the idea that there is good anywhere in the realm of the intellect. This seems a most radical and far-fetched statement to the intellect. It is so firmly intrenched in its ideas of good and doing good that it flies into argument and self-justification if its methods are impugned.

It says, Is it not good to be honest, moral, pure, just and charitable? Is it not good to heal the sick, console the sorrowful, and unselfishly aid all men and women?

These are the most insurmountable arguments that the spiritual consciousness has to meet, and like Jesus in the presence of Pilate, it remains dumb and unresponding to the question.

If, however, Pilate will open his mind to the light of spiritual understanding, Truth may be stated to him and he will admit that it is *Truth* and not false appearance.

To say to the intellect, these virtues which you so highly prize are not good in the sight of God, is to discourage it in its travel from sense to soul. Yet this is truly the only conclusion that we can come to.

To the ego that remains in the consciousness where the observance of those so-called virtues are necessary in order to keep it from going to rack and ruin, we say, "They are good from your stand-point. But suppose you rise into the consciousness where the One Good, our Loving Father, dwells, what becomes of the conditions which make necessary the exercise of your so-called goods?"

Is there any dishonesty in the One Mind? What then would be the necessity of striving to be honest? Is God immoral? Who in His pure consciousness would brag about his morality? Is God unjust? Who in His perfect equity would prate about justice? Is God sick, or are any sick who dwell in His whole-

ness? Where would the idea of healing find a place there? Are there any sorrowful or unhappy who dwell in the presence of the All-Comforting and All-Provident Father?

So we see that all these ideas of good from the plane of the intellect fall into chaos in the sight of the One Good, because the conditions upon which their permanency rests do not find place in that rightful consciousness.

Knowing the mental law of idea and expression, or clothing, may we not learn the wisdom of letting go the belief that these virtues of an abnormal consciousness are good?

Ideas are formidable things to handle, and we should take every advantage of them. They stand between us and the light sometimes at very peculiar angles. In fact, we frequently become so infatuated with what we call our good ideas that we believe they are the very light itself.

Calvin undoubtedly believed that he was doing good when he burned Servetus at the stake because he differed from him in his idea of God. Our Puritan fathers were blinded by an idea of good when they burned the witches. It was an idea of God that instigated the tortures of the Inquisition. These people all supposed they were doing good and serving God by killing all those who differed from their ideas of God's character and government.

The Jews crucified Jesus in good faith. They looked upon him and his doctrine as dangerous to the people, whom their father Abraham had committed to their care.

In our day the orthodox Christians consider the revival of his doctrine, advocated by us, as a dangerous trap set by the devil to catch the unwary. This is their idea of good, and they are honest and sincere in carrying out its behests.

If these ideas of good prevail among those who are right in the front rank of spiritual progress, how

can we dare say that good can be perceived by the intellect?

When we look out upon the world and see people struggling with their ideas of good, and clashing on every hand in their divergent methods of doing good, would it not be wise to search our own souls and see what ideas of good we are holding between ourselves and the *Only Good*?

Nothing is so impregnable to the light of the Spirit as the self-sufficiency of a pious idea of good. Jesus saw this and said that sinners and harlots would get into the kingdom of heaven before the self-righteous, self-sufficient Pharisees.

Don't let your ideas of good keep you out of the kingdom. If you have prided yourself on your purity, your justice in dealing with your fellows, your good moral character, your honesty, the correctness of your religious belief, or whatever, drop them all as filthy rags, and say, "I am meek and lowly of heart; there is but one Good, and that is God." Strive to know that One and only Good on its own plane. Cease trying to set up a kingdom of good separate and apart from God.

In thus dropping out of your mind the world's idea of good, will you cease to be moral, virtuous, honest, just, loving, gentle, kind, charitable? Verily not. On the other hand, you will not only possess these goods in their fullness, but you will exercise them with such rare wisdom, such loving consideration, such vital sincerity, that they will become living examples to all men.

In giving alms you will not be the grudging dole of cold pennies to despised beggars. Though you give but a mite there will go with it an uplifting sympathy and love that will awake the dying spark of courage and manliness in the recipient.

Your honesty will not be just within the pale of the penal code; it will not be that of the current commercial custom, in which subtle trickery is understood as part of your stock in trade, necessary

in order to hold your own in the competitive world. Your honesty in the sight of the living God will be so just that no deflection can be found in it whatsoever. White lies and policy deceptions are barred out of heaven.

You will not condemn anyone's religious convictions nor attempt to interfere with their free exercise.

Neither will you cease to love when you have dropped the world's idea of love. Your love will be the white light of purity. It will be so sweet, uplifting and purifying that whoever comes into your presence will without a spoken word on your part feel inspired to higher things. Lust will no longer find place in your mind and the trail of the serpent will be wiped off the face of your earth. Purity is so enchanting that the most debased man in the world recognizes its holy spell and sings its praises.

What magic streams of enchantment flow forth from the mind in touch with the absolute love of God. With what sweet simplicity the gentle heart lifts up the fallen and succors the sin-sick soul. The idea of "I am holier than thou" no longer dams the streams of love; the heart opens wide its gates and the waters of life flow freely forth.

God is love—Mother love, Father love, maiden love. Love pure, sweet, forgiving. Love that sees no evil and remembers no wrong. In its sight the sins of ignorance are not charged against thee. It wipes away all thy tears and binds up all wounds. It sees thee pure, as a little child wailing over its burnt fingers, and it knows that its soothing substance will be balm to the seared flesh.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he

will dwell in them, and they shall be his people, and God himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.

“And he that sat upon the throne said, Behold, I make all things new.

“And he said unto me, Write: for these words are true and faithful.

“And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

“He that overcometh shall inherit all things; and I will be his God, and he shall be my Son.”—Rev. 21.

THE FIVE RULES OF BUDDHA.

Kill not—for Pity's sake—and lest ye slay,
The meanest thing upon its upward way.

Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.

Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.

Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no Soma juice.

Touch not thy neighbor's wife, neither commit
Sins of the flesh unlawful and unfit.

—*Light of Asia.*

“Sir Humphrey Davy cured genuine paralysis, quite unintentionally, by simply placing a thermometer in the patient's mouth to take his temperature. On the paralytic declaring that he felt better, Davy did nothing more except to repeat the performance daily for two weeks, at the end of which time the patient was dismissed cured.”

THE UNIVERSALITY OF TRUTH.

Truth is found among all spiritually-wise people; the church name and the language in which it is expressed make the separation into sects and societies. Yet, not all people who are members of societies whose doctrine rests upon the Truth have it themselves. For instance, the Swedenborgians have not added in a great measure to the practical application of Truth, nor have they shown by their works that they are spiritually in advance of the orthodox church. However, a branch of these people, of which the *New Church Independent* of Chicago is an exponent, have very clear concepts of the Living Truth, and we are much indebted to some of their writers. Among them Dr. Holcomb was prominent as a writer of clear understanding. The following extracts from his books are taken from the October number of the *New Church Independent*:

“Now what is this vital religion which ought to pervade, vivify and sanctify the external things of the church? Is it an ardent zeal acquired by the long and conscientious discharge of our duties as members of the church? Is it a high state of religious culture, attained by sedulously keeping the commandments and modeling one’s life after the purest and loftiest standards? No! it is something entirely different. There is no possible outcome to these ecclesiastical modes and measures—but a gentle, delicate and refined Phariseeism, a thoroughly concealed and suppressed *proprium*, such as adorn the beautiful and cleanly pages of church history from beginning to end. We instinctively gasp and shudder at the thought that David and Paul may possibly be found in the hells, but such things become comprehensible, if not credible, when we learn the differences between ecclesiastical and vital religion.

“Vital religion is the growth of the divine life and character in the soul, in proportion as the evils and falsities of the old *proprium* are seen, acknowledged,

deplored, dethroned and removed from the conscious sphere of life. It is indeed the Lord in the man. The Lord enters only as the selfhood, with all its vanities and follies and its ambitions and aspirations, recedes and disappears. The new will cannot be born into a man until the old will is broken and subdued by suffering, temptation, conviction of sin, humiliation, self-loathing and despair. The inflowing new life is the Lord's life, which man is permitted to feel as if it were his own, but which effectuates the Lord's will from the centers to the circumferences of his organic being. This new *proprium*, this new Adam, never did and never can sin, and in proportion as it displaces the old *proprium* in the organic life of the church, the Lord himself will enter the body of humanity, and stand in ultimates, constituting the life of the world as he is now the life of heaven."

"At the seige of Breda, in 1625, the city was almost obliged to capitulate on account of the prevalence of scurvy among the soldiers. The Prince of Orange publicly announced that he had a sovereign remedy for scurvy, three or four drops of which would impregnate with healing virtue a gallon of liquor. A few small bottles of the pretended remedy were given each physician, who did not reveal the cheat even to the officers. The soldiers came in crowds to drink the magic liquor, and most of them were speedily cured. 'Such as had not moved their limbs for a month before,' says the historian, Dr. Frederick Van Der Wye, 'were seen walking the streets, sound, upright and in perfect health.'"

"I dispense the bounty of God."

These words have been sounding through me for two or three days and there is a voice within that insists I shall write them down and send them to UNITY.—A. E. L.

Bright's disease is caused by thwarted ambition. The ambition may have been for self or for others, as a parent ambitious for the social or political advancement of a child; the result is the same in either case. An ideal is built up in mentality based upon the things of the material world, and when it proves a failure and the mental sustenance is withdrawn, it disintegrates and passes back to the earth from which it came. (Muddy water, or water impregnated with sediment, always symbolizes changing material thought.) This "letting go" of a cherished ideal is a withdrawal of the mental substance with which it has been kept alive, hence a denial. All students of mental science know that every denial must be followed by an affirmation. "Deny thyself and follow me" means to let go of personality and take on Universality. Thus one who lets go of an ambition located on the plane of personality and fails to fill the vacuum with a new creation, passes into a condition of mental and physical collapse proportionate to the bulk and intensity of the relinquished ideal. The only hope for such is to build anew upon the only permanent foundation — an abiding faith in God.

"There is one word that expresses all good," says a writer in *Universal Brotherhood*. "That great, all-powerful, uplifting and upbuilding word is Love. It is Harmony. There is a light and warmth, a shadow and coolness, a joy and rest even in the word itself. Love is rooted in eternity, and its threads that focus in the present are so powerful that when the clouds and the corruptions of life are wiped away, revealing the natural self, that self is Godlike. Behind all, in the heart of hearts, is that Harmony of Eternity—Love. A kindly thought, a loving deed, is life-giving and revivifies even a dying spark; it helps to burn away the dross and lift the life one step nearer the desired end." "Faith, Hope, Love—these three; but the greatest of these is Love."

Bible Lessons

BY LEO VIRGO.

Lesson 3. October 21.

The Lost Sheep, and Lost Coin. Luke 15:1-10.

GOLDEN TEXT—*There is joy in the presence of the angels of God over one sinner that repenteth.*—Luke 15:10.

Some metaphysicians hold that error thoughts will perish of their own accord if we ignore them entirely and keep our attention fixed on the good only. This is undoubtedly a correct position, assuming that the error thoughts will not insist upon bobbing up now and then. But the experience of most people is that these sinner thoughts have a way of making themselves especially prominent after the Truth has come into consciousness, as in this lesson we are told, “Now all the publicans and sinners were drawing near unto him.” So we find that the shortest and quickest way is to go after these sinners and bring them to repentance. This is called “demonstrating over error,” or according to Jesus, “overcoming.”

Jesus lays unusual stress upon the necessity of “overcoming” in order to get into the kingdom of heaven; many times the expression is used in Scripture, especially in Revelation. We are to be vigilant in correcting these thoughts that fall short of the Divine Ideal—the perfect man.

But the “Pharisees and scribes murmured, saying, this man receiveth sinners, and eateth with them.” So those today who are in the intellectual perception only of Truth argue that when we search out our faults and deny and affirm for them, that we are making too much of them, that they will become prominent in consequence.

However, a deeper understanding of the law of

thought shows us that every manifestation of the thinker partakes of his characteristics. Therefore, every so-called evil or sinner thought has a certain quantity of good in it and life and intelligence—is a thinking entity itself, and must be dealt with just as you would deal with one of your children. So it is unwise to ignore these children of the mind, or give them a mental opiate, consoling ourselves that they are dead, when they are in reality out in the wilderness of the mortal realm—"lost sinners."

The Truth is not afraid of being contaminated through association with sinners. Jesus did not associate with publicans to become one with them, but to raise them up. He did not pander to wrong in any person or class—he did not seek to gain favor with the publicans by avoiding the Pharisees. Both classes were sinners, and he had an object in associating freely with them.

The Pharisee state of consciousness draws aside from sin, and through its own assumption of righteousness fails to detect some glaring error in its own thought. Search yourself, and see if you are short any sheep. It is a very pure character that is ninety-nine per cent good, and most of us would be content to rest with that high standard, but Jesus says, "Go after that *one* which is lost and find it."

"There is joy in heaven over one sinner that repenteth more than over ninety and nine righteous persons which need no repentance." Heaven is peace, and love, and justice, and goodness—it is the *real* of God and man. We accept this as a matter of course and rest in its harmony. But if there is a part of the consciousness which has been outside of this heavenly condition, and we succeed in bringing it in, how we rejoice over the demonstration! Then we say to "our friends and neighbors, Rejoice with me for I have found my sheep which was lost."

"I will never leave thee nor forsake thee."

Lesson 4. October 28.

The Prodigal Son. Luke 15:11-24.

GOLDEN TEXT—*I will arise and go to my father.*
Luke 15:18.

These “two sons” represent our two attitudes of mind toward God. We all have what we call our religious side and our worldly side. The son who stays at home is the religious side, and the son who takes the portion of goods that fall to him from the Father and journeys to the “far country” is the worldly side.

We easily and without question submit to divine guidance in matters pertaining to certain departments of our being, such as the providence for the soul after death, the kind of religion we may espouse, etc. But our appetites, passions and material possessions we take into our own hands and use them according to the dictates of sense desire. In the degrees of manifestation from spirit to form the soul, or thinking part, comes first, which is the elder son; then the sensations, appetites, etc., which is the younger son. The consciousness of separation from God in the functions of these outer attributes is the “far country” to which the younger son journeyed.

When we let the sense part of our being have its own way, with no guide save that of its own satisfaction, it “wastes its substance in riotous living.” Then follows that “mighty famine in that land and he began to want.” All the sources of life and existence are in God and whoever severs any part of his being from direct contact with the Divine Fountain Head will eventually come to want. Man enjoys the pleasures of sense for a few years and then begins to break down physically. The life currents run slower and slower in the organism until senility, decrepitude, old age and death claim the body. The “citizens of that country” to which that young man “joins” himself, and whose swine he feeds, is personality, and the “swine” is undiluted animal selfishness.

But here is illustrated not one who persists in the pathway of ignorant sense lusts until all the sands of life are run out, but one who comes to himself and says, "I will arise and go to my Father, and I will say unto him, Father, I have sinned against heaven and before thee." Then the Father sees him "while yet a great way off and fell on his neck and kissed him."

When we first turn about and go to the Father with the sense consciousness he seems "a great way off," even after we have been recognized and our change of mind received with joy. He gives us the kiss of love, the robe of purity, the ring of unending life, and the shoes of understanding.

The elder son who was provoked because of this merry-making over the return of the spendthrift is also broadened in his comprehension of the fullness of God's resources. He was in a "field" when he heard the music and dancing, which means that he was also outside the house of God in all its fullness. So we find that the religious side of our being is not informed as to the richness of God's grace toward us, except it may be in theory. We are to know as a *fact* that "Son, thou art ever with me and all that is mine is thine."

Lesson 5. November 4.

The Unjust Steward. Luke 16:1-13.

GOLDEN TEXT—*Ye cannot serve God and mammon.*
Luke 16:13.

We all enjoy the fruit of our labor. We take satisfaction in the reward which comes from earnest effort. Man loves things, houses, lands, diamonds, clothes and money, because they represent effort. The value is not in the thing *per se*, but it stands for a certain amount of exertion of mind or muscle, and here is where its true value lies.

We are to bring forth fruit from the depths of Being. "Ye shall know them by their fruits." Our

bodies and the things about us represent the quality of our thought. We are urged to think right that we may bring forth better bodies and more enduring things.

The lesson of the unjust steward has always been a hard one for Christians to reconcile with the teachings of Jesus, because they have not understood the importance of right thought along every line in order to bring about right conditions. Jesus did not commend the methods of the unjust steward, but used him as an example of that dexterity in handling the substance side of Being which should be emulated by the children of light. Because the getters of riches in this world are so frequently unrighteous in their methods, honest Christians have often resolved to live in poverty rather than make any effort to compete with the tricky mammonites. This sets up in the consciousness a belief in lack, and it gradually becomes accepted by poor religious people that they will be rewarded in heaven.

But Jesus was too good a metaphysician to overlook this point. He saw that in order to handle successfully the Divine Substance man must learn to control the idea of supply in the conscious thought. So he said, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

The teaching plainly is that we are to demonstrate supply in this world of commercial unrighteousness—"Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles" (Revised Version).

The getting of supply in this way is not the true riches for which we seek, but while we are building up in mind the idea of God's abundance we are not only demonstrating for necessary temporal needs, but also laying a foundation for those eternal riches which are to be entrusted to us.

We should not make the mistake of trying to

demonstrate supply in any unjust or dishonest way. There is a law of equity in the world of mammon, and when we hold that our own shall come to us under the law of exact justice we ally ourselves with that law and it will surely outwork.

Lesson 6. November 11.

The Rich Man and Lazarus. Luke 16:19-31.

GOLDEN TEXT—*Lay up for yourselves treasures in heaven.* Matt. 6:20.

In this lesson Jesus again illustrates with a story two attitudes of mind, as in the lesson of the Prodigal Son. In that lesson the religious side of the man stays at home in uneventful serenity; while the sense side takes the substance from the Father and wastes it in dissipation and then repents. In this lesson the sense side hoards the substance of the Father and uses it for continuous selfish, sensual gratification, without repentance or change of heart toward God. He was "rich," was "clothed in purple and fine linen and fared sumptuously every day." This refers especially to the selfish gratification of the appetites and prides of the material man.

This one's religious side was a "beggar named Lazarus, which was laid at his gate, full of sores." Lazarus means "God helps," and refers to that part of the consciousness which is helped by the good, though apparently utterly neglected by the man himself.

We all have our God side, but in certain earthly life experiences we cultivate the material until the spiritual part is starved at our gate, its vitality depleted ("full of sores"), its sustenance of good thoughts limited to the refuse of the mind ("crumbs that fell from the table"), and the purification of its starving body left to the forces of nature, without recognition or assistance on our part ("even the dogs came and licked his sores").

But the scene changes, and we are shown the

relations of these two after the dissolution of the material body in which they both lived. It will be observed that the sense side has been in possession of that body and has been having its "good things," while the soul side was merely "laid at his gate"—that is, on the outside.

"And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried; and in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Hades is Greek and means "not to see," or as one good translator gives it, "The invisible land, the realm of the dead, including both Elysium and Paradise for the good, and Tartarus, Gehenna and hell for the wicked." The fact is that people who go through that change called death do not go anywhere, if location is meant. They simply change their relation to dominant ideas. When man is in the body there is a unity of sense and soul, spiritual and material ideas. When these two sides of the equation of Being are equal there will be no dissolution of body. This is the secret of overcoming death which Jesus revealed to this race. When death of body takes place there is a separation of soul and sense, the higher and the lower. Soul is carried by its pure thoughts (angels) into "Abraham's bosom."

Abraham means "the father of a multitude," and refers to that state of consciousness which seeks God through faith without understanding. It believes in a multitude of souls instead of *One*. Abraham's faith was counted for righteousness, Paul says. Jesus had *both* faith and understanding, but the Jews would not receive him, insisting that their father Abraham was sufficient.

It has been erroneously inferred that Lazarus was taken immediately into heaven, but there is no such statement in the Scripture. He was simply enjoying a rest in that state where good thoughts gravitate after death and ideally in possession of those

“good things” longed for while in the body. The sense side had lost its avenue of expression—its belief in the flesh body and sensation as the real—and lust for mere animal gratification was burning itself up in unsatisfied longing. It wants Lazarus to be made a messenger to its “five brethren,” which are the five material avenues of sense expression, “lest they come not into this torment,” which means that the body itself retains a shadowy existence in the earth plane though it appear to dissolve. But Abraham refuses this request of the mind of the body. This problem must be worked out when these factors that make up the man are again united under the Great Law of Unity. “They have Moses (natural law) and the prophets (divine law), let them hear them.”

TO THE GREAT MUSICIAN.

WALTER DE VOE.

I praise Thee, O Source of All Music,
 Thou Word of Celestial Love,
 Infinite Creator of Harmony,
 In heavenly realms above.

O Love that inspires the angels
 To strive with unceasing devotion
 Our minds to uplift and awaken,
 For our soul's everlasting promotion;

Now quicken the Tone of my Being,
 In accord with thy Song of Life;
 Make me true to the way that is freeing
 To my soul from all mortal strife.

Give me joy in the work for thy children,
 These tones in thy Great Symphony;
 Make my life a Divine Composition,
 An opus of praise unto thee.

Blasphemy is to attribute to God that which is contrary to His nature, and does not belong to Him, and to deny what does.—*Webster.*



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt. 18:19, 20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

October 20th to November 20th.

Lord, give thy servant an understanding heart.

Noon Thought.

(Held daily at 12 M.)

Let the same mind be in me that was in
Christ Jesus.

Daily Words.

MONDAY.—And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job 28: 28.

TUESDAY.—Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.—Ps. 139: 23, 24.

WEDNESDAY.—And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord, * * * and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.—Isa. 11: 2, 3.

THURSDAY.—My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.—Ps. 49: 3.

FRIDAY.—Then opened he their understanding. Luke 24: 45.

SATURDAY.—Counsel is mine and sound wisdom: I am understanding; I have strength.—Prov. 8: 14.

SUNDAY.—Her ways are ways of pleasantness, and all her paths are peace.—Prov. 3: 17.

THE BODY.

—
Sermon by Rev. Francis Edgar Mason, pastor of Independent Christian Science Church, Madison Street and Bedford Ave., Brooklyn, N. Y., which is sent to us by a member of his congregation requesting that it be published.

TEXTS: Your body is the temple of the Holy Ghost.—I Cor. 6:19.
Ye are the body of Christ.—I Cor. 12:27.
Glorify God in your body.—I Cor. 6:20.

The only thing that has ever given man any trouble is his body, or at least it has given him nine-tenths of his trouble, for all the other troubles of life are generally of trivial character and are soon remedied or forgotten, but the body has been a source of annoyance from time immemorial. The question of proper or of sufficient food, and of comfortable or elaboration of dress, have been serious questions with man from the earliest date.

And when you come to think of it, man's body is about all there is of him, for without the body man would be a phantom, an unidentified creature—a nothingness. And without a mind for the body, the body would be worse than useless, and so deprived of either there would be no such thing as man. And yet I do not want to be understood as assuming that the body is the man, for this is not so. It is merely the phenomenal expression of the thought that is back of it.

In the Bible a great deal is said of man's body. In fact, the whole Bible is a record of the various bodies in which the souls of men have been identified. They show the different states of man's mind, ranging all the way from the Adam embodiment and environment up to the Christ body and surroundings. It is fair to say that the Bible is the record of one individual Ego under many aliases.

Since the history of man he has masqueraded under all sorts of guise which he has called his body, ranging in degree of expression from a corrupt and distorted body up to the "most glorious body of Christ," as referred to in Holy Writ.

The resurrection of the body is the paramount theme of the New Testament, and in fact, the all-absorbing issue of the entire Bible, and has also been the engrossing subject of man since the record of the race. Quotation after quotation might be cited from the Bible illustrating what man's body should be, and how it should be controlled and governed so as to grant to man the greatest amount of harmony and peace in life.

Now, mark you, man is not his body, for man is more than a mere body, but without a body there could be no man. Man is an embodiment, but the body is not the man, yet man will forever possess a body. If the body is the man, what is man, since the body is constantly changing? It ranges from an infant to maturity, and from a dead man to a live one, or from a dead body to a live body. In what stage or station of man's career is the man manifested?

You see at once that man is not body, but that the body is the declaration of man—the materialized or substantial expression of his mind. We see so many types of man that we are bound to admit that the body is merely the individual's specific interpretation of man, whatever it may be. Man is an unknown thing; we see merely the various ideas of man but not man himself, and the identification of man is determined by the individual himself and he expresses *his* conception of man.

Some people have tall bodies; some have short ones. Some have fat bodies; some have slim ones. Some have distorted bodies; some have symmetrical ones. Some have black bodies, some have yellow bodies, and some white bodies. Now, if the body is the man, which of these is the man?

The Bible starts out by declaring that man is the "image and likeness of God," whatever this may be, but which of the various bodies we have just enumerated is the image and likeness of God? Can you tell?

In various places in the Bible it maintains that man's body is the dwelling place of the Spirit of God—that man is God's temple. In other places we

find the man of Galilee casting devils out of this temple of God. Why this inconsistency? How could devils be cast out of the temple of God?

Some of the Gospel writers contend that man's body is corrupt from birth, and others affirm that it is the glorious masterpiece of God. It is claimed in the Bible that some of the Biblical personages were translated without the stigma of death, and of others it is said their bodies went back to the dust whence they came.

In the present age some think the body is vile, a corrupt and hideous affair which ought to be mentally repudiated, and others affirm that the body is Spirit.

The body is a curious affair. No one has ever solved its mysteries, none has ever accounted for its origin or end. To some the body gives life-long trouble to its owner and trouble to those with whom it is left; and with some the body is a source of joy and of pleasure day in and day out throughout its whole course of existence; and even though we find those who acknowledgely despise their bodies, they are loth to part with them for the reason that they cannot associate man without a body, and it is better to have some kind of a body than to run the risk of not having any. The body they possess is all they know of the identification of themselves, and they do not fancy the idea of risking another one and possibly a worse one, so they hold on to the one they have so long as they are able, irrespective of its frailties. The chances of a new embodiment are so uncertain all like to keep the one they have even though it be a constant source of annoyance.

Now, what do you suppose the body is for? We give answer: It is to express the thoughts of the individual — to give identification to the individual's interpretation of man, and each individual shows in his body just what his views of man are. The body is the corporate record of the mind of its owner, and there is no limit to its infinite differentiation. The

individual may become any type of being he elects to be. He sets the mental model and the body images it, and the body is the image and likeness of the individual's idea of man. We may embody any conception of being of which we can conceive. This is the office of the body, and it will bear truthful representation of the choice of the individual.

You can be an Adam if you choose, or you may be a Christ, or any other type of being you see fit to delineate. The choice lies with you. The body merely executes the mandates of the mind. "The flesh profits nothing," the mind alone dictates the model which the body shall manifest. Therefore, "as a man thinketh in his heart (in his vital nature), so is he." Each is just what he believes he is. Nine hundred and ninety-nine people out of every thousand believe the resurrection of the body has something specifically to do with getting a new body at death; so we find nine hundred and ninety-nine per cent of the world waiting for death to give them something new in the way of a body, but it is all supreme bosh, for there is no ready-made body factory in the universe, and none will get the body they expect. Waiting for death is the folly of ignorance. The thing to do is to improve the body we now have, and it can be done as we shall attempt to show.

The resurrection of the body has nothing whatever to do with death, but implies that we may and can resurrect ourselves from every disturbing and discordant condition into which ignorance has plunged us. Resurrection means *to get out of the place you are in* and to get into another place. It is a rising into new vigor, new prosperity; a restoration to some other higher state or condition. It is absurd to suppose that it applies only to the resuscitation of a deceased person.

Paul hints at the time when the body will be changed, and he says it is "when death is swallowed up in victory;" and, put in more comprehensive words, he means when the general disintegration and

decay of things is intelligently arrested and not the waiting on death. Here are his words: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, death is swallowed up in victory."

This transformation is wrought out by the individual himself, and is not the result of physical death but rather of the death or annihilation of the erroneous ideas which ignorance keeps alive in our minds. It is a mental resurrection attended with a bodily demonstration.

We said on a previous page that it is the privilege of the individual to express any type of being he sees fit to delineate. You can become a Christ, possessed of all the divine elements that will arrest the decay of those things which make life enjoyable, and by assimilating the Christ elements the body will bear record of Christ.

The trouble with us is that we call ourselves fleshly, mortal, finite, and we manifest ourselves upon a fleshly, mortal and finite plane. We have sowed to the flesh, and we have of the flesh reaped corruption, and now it is time we change our conception of ourselves. It is time that the mortal sense of ourselves was eliminated from consciousness and the immortal established in our minds. It is time that our corrupt estimation of ourselves was repudiated, and that the mind take on an incorruptible realization of being, and this is precisely what Paul means, "This mortal must put on immortality and this corruptible must put on incorruption."

We must stop calling our bodies flesh, and learn that they are Spirit and therefore incorruptible; and this higher realization will arrest the decay, disintegration and death of those elements, thoughts and things which make life harmonious and the body perfect.

We must get out of the channels of corruption, out of the avenues of mortality, and live, move and have our being in a divine realization of

things. It is a mental problem with a bodily effect.

"As a man thinketh in his heart, *so is he.*" We become the corporate expression of the ideas we entertain of man. "He that is filthy is filthy still, and he that is righteous is righteous still." So long as our minds hold onto the filth of human or carnal conceptions, so long shall we continue to manifest these filthy manifestations of being. We become an effigy of our true selves and reap corruption. But when our views of man are elevated to a spiritual conception of being, we will remain the righteous manifestation of perfection. The thoughts must first be perfect ere the body can manifest perfection. "The issues of life are within;" the body is merely the record of the state of the mind of the individual.

Since the man Jesus demonstrated the highest type of embodiment, or since he brought his body into the highest divine control, it is fair to say that this is the normal standard of every individual, and that every other presentation is abnormal and the result of lack of the Christ elements. Paul says, in the words of our text, "Ye are the body of Christ," and he says this to emphasize the fact that *this* is the true expression of man, and that each of us should possess just such a high idea of man, one that is the fulfillment of the divine fiat, "Let us make man in our image after our likeness." Jesus was the only one who ever actualized these words. "If ye have seen me, ye have seen the Father also," prove that he was the divine fulfillment of man. And yet his corporeal body was not the man. It merely executed the divine dictations. Jesus was the oracle; his mind was the universal principle, and this same principle obtains today, and can incarnate the Christ again in each individual. We need not "look for another" in whom to witness the Christ, as did John the Baptist, *but look for him in ourselves* precisely as the man Jesus found the Christ in himself.

Does not our text read, "Ye are the body of

Christ"? and does it not show the possibility of a universal incarnation of the Christ? Does it in any sense narrow it down to one single individual?

And again Paul's words, "Glorify God in your body," endorse the fact that the God nature may become personified by every individual.

What shall we do then in view of these facts? Simply this: Make the heroic attempt to give personal expression to God. And how shall we do it? By mentally agreeing that we are potentially the Christ and amenable to a divine presentation. We must rise to the conscious realization that every atom of our body, every molecule of our being, every function of our nature, every force of our mind are atoms, molecules, functions and forces of Spirit, and of Spirit alone, and that they all do and shall vibrate to the harmonies of Spirit. *This is the resurrection of man; there is none other.*

By so doing we establish our Ego and our person upon the divine plane, and enter into joint heirship with Jesus Christ to the heavenly inheritance of power, peace, prosperity and perfection.

All of the so-called human or mortal spheres of operation are counterfeits of the divine, and we may resurrect our bodies into the higher provinces of divine consciousness and enjoy life in sacred harmony and peace upon which no discord can ever trespass and where we shall forever be free from the mutations of the carnal laws of ignorance to which the human life is subject.

By this higher renewal of the mind we are bodily transformed, and prove those things that are good, perfect and true. Call it a divine translation, if you will, for such it surely is. We actually become translated by this mental process.

The resurrection of the body is the result of the elevation of the spiritually emancipated mind of the individual; and neither time, nor evolution, nor any of the man-made channels of growth are requisite to

this demonstration. It is purely the result of spiritual mindedness.

Step by step, thought added to thought, spiritual emotion added to spiritual emotion, and the transformation is completed. It will not likely come in a day, but every higher impulse, every purer thought, every upward desire, adds to the exaltation and subsequent personification of the divine in us and to the eternal suppression of the human. The "old man" is constantly brought into subjection, and his deeds forever put off, as the "new man" appears arrayed in the vestments of a divine consciousness.

We are Biblically told just what constitutes the redemption of the body: "It is sown in corruption, it is raised in incorruption. It is sown in weakness, it is raised in power," and we all inwardly feel that "if our earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens." And this feeling has dominated the mind of man in all his various stages and stations of existence from the barbaric to the civilized state. All have hope and find deep consolation, aye, assurance in the belief of the final redemption of the body; and this universal feeling is born of the legitimacy of the fact that it must eventuate, and that perfection is the ultimatum of being.

How to accomplish this resurrection has been the only stumbling-block with man. It has been a mere hope and nothing more, and we have endeavored in this address to set the precedent whereby this state may be actually accomplished. We are too impatient. We admit the theory and concur in its philosophy, and confide in the divine principle, but fail to put them into practical demonstration, and it is undoubtedly largely due to impatience, or lack of sufficient persistency, in subduing the lower functions and in bringing them into captivity to the Christ mind. We mean well, but lack the perseverance of application of the divine forces. Our minds are too vacillating, too fluctuating, too changeable.

We are remiss in the divine art of concentration and of conservation of our forces.

There are too many "bugaboos" in our life. We have settled too many things against us, and they keep us in the penitentiary of woe. We have conceded to too many erroneous laws that conspire against us and to which our life is in bondage; and knowing this deplorable state of affairs, Jesus, the Deliverer, said, "Take no thought for your body," and he did not mean that we should disregard or abuse it by negligence, but rather not to have too much adverse thought centered upon it.

Usually the body gives man more trouble than his mind, and it is because he has made more laws against the body than he has against the mind. There are myriads of human laws that we contend affect the body, but the mind is comparatively free from constraints and restraints. For the body, it is always either too hot or too cold, too wet or too dry, or too this or too that; so that the body is invariably coming under some negative law, and this is the condition Paul calls the "carnal law," and to which he refers in the words, "Ye are not under the law, but under grace." We do not contend that the mind is under any such stress of condition, therefore it gives us less trouble than the body, and it is possible to elevate the body above all of these adverse conditions so that we shall not need to overcome them, but will rather live in a state of bliss upon which these things never trespass. And this is the kingdom of heaven—the reign of the harmonious.

The body is subject to the conditions under which we esteem it. "As a man thinketh in his heart, so is he." If we would take less thought for the body, it would, of its own inherent divine forces, come into parallel with the image of God—a Christ presentation of being.

Thoughts become things. We do not make this assertion in any mysterious or metaphysical sense, but affirm it as the *creative fact of all phenomena*. It

is a cosmic law. Our thoughts fashion our surroundings, whether we think so or otherwise. And this fact sustains the logic that divine thoughts crystallize into divine things, making our surroundings and life more harmonious, more beautiful, more prosperous and more perfect. Our divine thoughts fix the character of our environment in harmonious phenomena, bringing all of our sensory channels into redemption to the good, the perfect and the true. And contrariwise, our perverse thoughts impose upon us conditions of inharmony and distortion.

We said a moment ago, "The body is the individual's specific interpretation of man." To further illustrate: The man Adam thought the thoughts that incarnated the Adam type of being. The man Jesus thought the thoughts that incarnated a Christ standard of being, and we see by this that we can avoid the humiliation and degredation of the Adam by declining to concur with the Adam mind; and we can become the Christ, with equal power and glory, by having the same mind in us that was also in him; and the mind of the Christ was the God-mind, and so recognized by the Infinite Spirit, in the words, "This is my beloved Son, in whom I am well pleased." And possessed of such a mind, we too may exclaim with Jesus, "I and my Father are *one*."

And this is the fact we desire to make paramount in your minds, that we may each become the one "altogether lovely," and "without spot or blemish," if we earnestly and persistently train our thoughts along divine lines, and act in accord with divine requirements, having *justice* for our diadem of honor, *love* for our monitor of peace, and *goodness* for our mark of the high calling.

The body is plastic, and is bound to express just what the mind dictates, and if we follow after the divine triumphs, we shall need no devils cast out of God's temple, for nothing of an evil or perverse nature can ever obtrude upon such a sacred precinct. We shall have the Christ within us as the divine pledge of peace.

The Adam went back to the dust. The Christ triumphantly ascended above the pale of the flesh into the sanctuary of divine holiness and supernal happiness.

And in closing let me remind you that it is incumbent upon each of us that we "render to Cæsar the things that are Cæsar's and to God the things that are God's," no longer calling ourselves human, mortal or fleshly, but rather that we take part in the resurrection of Christ by claiming our divinity with him, as spiritual beings, fully equipped with all that is requisite to place us in juxtaposition with him in the full and complete enjoyment of all of the divine privileges and powers.

UNFOLDMENT.

ELLA COLLINS.

As day passes into night
 Let us sleep;
 Morning dawns with brighter skies,
 Never weep.

Only let the sunshine warm
 Into your soul,
 Filling every thought and act with
 God, the whole.

Know, dear heart, that what you seek
 You will find,
 Never fearing, never doubting,
 In your mind.

Look not there and everywhere,
 Be at rest;
 Good's great law will work it out
 For the best.

"Be diligent! Do not procrastinate!" Similar advice has been given since time immemorial. But I have something to add: If you work *out* whatever presents itself to you, the law of attraction carries you at once to larger activities; this is the way to be successful.—*Fred Burry.*

THE NOW.

A pa report of the regular mid-week meeting of the Unity Society of Kansas City, September 9th, conducted by Mrs. Myrtle Fillmore.

Services opened by singing No. 66, "Overshadowed." Thought for meditation, "I now realize the presence of Omnipresent Goodness."

Mrs. Fillmore said, "How would we each complete this song?

Overshadowed with Thy glory!
O Thou Highest, Holiest One!
Let us breathe this wondrous story,
In the depth of sweetest song.
Overshadowed with Thy glory,
Sing, oh, sing this sweetest song.

"Jesus asked of his disciples, 'Whom say ye that I am?' This same question is asked each one of us. It is a question we must answer. We are answering it every day, every hour. We can be something or we can be nothing. We can fulfill God's will concerning us, or we can, so far as manifestation and experience are concerned, fall short of the glory of God. We are surrounded with Omnipresent Goodness, and we can be conscious of that goodness and make manifest the Good, or we can close our eyes to it and behold the enemy all around us, just as Gehazi, Elisha's servant did (2 Kings, 6:15), and cry out, 'Alas, how shall we do?' We are given all opportunity, and it is for us, each one, to say what we shall be, what we shall experience, how we shall do. The command is, 'Thou shalt worship the Lord thy God.' We know what that means. If we worship the Good with all our hearts, what place do we give to evil? What concern do we have about sickness, poverty, weakness, trouble of any kind or nature? We can seat ourselves at the ever-spread table with its feast of the ever-present good things, the realities that endure forever. Is this true? No one doubts it. Then let us come into their realization. Let us tell this Omnipresent Goodness the blessings we desire, and take them now.

"One says, 'If I only had health, I would be the happiest creature alive.' Another declares that if she only had peace she would be everlastingly grateful. One wants one thing, and another another, and, thank Goodness, there is no lack of anything, of any good thing, that you can desire. Take it, here it is, take it, and fill yourself to perfect satisfaction. You need not be afraid of overeating of this good. It never produces dispepsia, though it cures it. It never makes you too fleshy, though it is everlasting substance. It never wearies you, though it is one everlasting song, for it is a song of joy. Now let us take away this veil, let us see it, the Good, let us hear it. It is right here. I have it, you have it. To those who are struggling with some problem of life, I say to you, the thing you want is here. We have no business to struggle with the problems of life. They are solved. The test example was solved by Jesus years and years ago. He said from the Christ within, 'Take my yoke upon you and learn of me, for my yoke is easy and my burden is light.' Learn what? How to make your yoke easy, your burden light, so you do not need to worry, to struggle. It is finished. Goodness is as present as the air, and we can take the very good that will free us from all care, all weariness, all anxiety. 'Cast your burden upon Him, for He careth for you.' Let us take this thought for meditation a moment, 'All that the Father hath is mine, now, here, right now, not tomorrow, next week, or any time in the future, but *now*.' Do you want strength? It is here *now*. Do you want health? It is here *now*. What do you want? 'All that the Father hath is mine' *now*. Take what you want, and take it *now*. (Meditation.)

No. 70 was then sung:

All is yours; 'tis but by asking;
Ere you send your silent plea
Heaven unlocks her richest treasure
For your waiting eyes to see.

All is yours, when faith upholds you,

Sets your wondrous spirit free;
For our mighty One has promised
He your "all in all" will be.

All is yours, oh, blessed knowledge!
Like the sands beside the sea,
Or the drops within its waters,
Shall your many conquests be.

Mr. T. W. Gilruth said: "If Christianity is anything, it is practical. If it is not practical, is it not worth having. If one can say, 'Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me,' he is making his religion practical. What is this valley of the shadow? Why, it is a consciousness of limitation, of weakness, of inability to cope with the things of darkness. It is a belief in evil as a reality. When we believe these things we are in the valley of the shadow, and death is the next step. Now, what is the practical part of our religion? It is this: If, when you are in that apparent condition, you will clothe yourself safely 'round with infinite love and wisdom, you will fear no evil. Love is of little value without wisdom, and wisdom is of but little worth without understanding. Infinite love and wisdom, with understanding, give us power over all the enemy. How shall we get wisdom? Pray for it, James said. Affirm for it. I am the wisdom of God. How shall we get understanding? There is but one way. Affirm for it. I am the understanding of God. And affirm you are the love of God. Then what? Open up the avenues of your soul and let the King of Glory in.

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—J. W. Baptiste, Edmond, Okla. Ter.



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In an interesting letter from one of our subscribers in Galveston, Texas, is the following: "I was in the storm on this island, in which over 5,000 perished. I stayed on top of a house nearly all night among walls that fell all around me. Not a hair of my head was hurt. I held the thought, 'God is Omnipresent.' Out of nearly one hundred Scientists here only two were lost."

Our European agent is Mr. Geo. Osbond, Scientor House, Devonport, Devon, England, a thoroughly reliable, honorable gentleman. Our European friends can safely order subscriptions, books, etc., through him and they will receive prompt and careful attention.

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AMONG OUR EXCHANGES.

The Esoteric, formerly published at Applegate, Cal., has been succeeded by *The Occult and Biological Journal*.

The Advanced Science Journal, published by Harry Gaze, Oakland, Cal., will hereafter be known as *Physical Immortality*.

Elka is the name of a new monthly periodical published in the interest of those who are seeking the Truth for its own sake. No branch of philosophy, science, or religion is accepted to the exclusion of any other—a good resolution. This little magazine is very attractive in appearance and is full of good things. H. C. Wright, editor, Corry, Pa., 50 cents a year.

The Coming Age, which for the last year and a half has been under the able editorial management of B. O. Flower, has been merged into *The Arena*, 19 West 31st Street, New York City, and beginning with the November issue Mr. Flower will be again associated editorially with the magazine he founded. The other editors will be Charles Brodie Patterson (editor of *Mind*) and John Emery McLean.

The September number of *The New Crusade*, Ann Arbor, Mich., appeared in a new dress under the name of *The American Mother*. This issue contained many excellent articles, among them: Music and Morals, The Faults of Children, Music in the Family, What Education Comprises, Musical Speech, In the Garden, Education from Play, and Food and Morals. Edited by Dr. Mary Wood-Allen and Rose M. Wood-Allen. \$1.00 per year.

The Natural Healer, a new monthly magazine devoted to the interests of drugless healing, is the organ of a new association known as "The Natural Healers' Protective League." All healers of whatever faith who do not use drugs are classed as natural healers. The first number of this paper has a strong article on "The Fallacy of the Drug System," supported by the testimony of many eminent physicians and college professors. Published at 3985 Cottage Grove Ave., Chicago, at 50 cents a year.

Mrs. Theresa B. H. Brown will soon establish in St. Louis a monthly paper advocating Practical Christianity. It will be known as *The Truth Circle*, deriving its name from the success circle of 300 subscribers who send her \$2.40 each, which pays their subscription two years and provides for the free distribution of 500 copies a month for every 300 subscribers. Certificates are issued to the members and to all such absent treatments are given at any time during the two years for any number of their respective families at 25 cents per month and postage. The first year Mrs. Brown's twelve correspondence lessons will be published in *The Truth Circle*, and during the second year will be given a synopsis of a theological course, which fact alone is sufficient to insure a large subscription list. The first number will appear in January.

The subscription will be \$1.00 a year, but the payment for two years and 40 cents additional admits the subscriber to The Truth Circle, \$1.20 payable when subscription is sent and \$1.20 upon receipt of the first copy of the paper. For further information address Mrs. T. B. H. Brown, 3040 Washington St., St. Louis, Mo.

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The second annual convention of the International Metaphysical League will be held in Madison Square Garden Concert Hall, New York City, October 23-27. There will be two sessions daily. Recognized leaders and speakers of ability will be present.

If Mrs. A. J., Washington, D. C., will procure a copy of Dictionary of Correspondence, Emanuel Swedenborg, she can learn the meaning of "Jerusalem" and "Jericho" and most other names used in the Word.—E. W. F., Chicago.

The San Francisco Home of Truth, 1231 Pine Street, is in charge of Mrs. Nellie Kemp, ably assisted by Miss Blanche Carpenter and Mrs. Ada Deniel, and a large and prosperous work is being done there.

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Mrs. Sarah E. Griswold, "Aunt Seg," has been called to take charge of the work in the Home of Truth, 2123 California Street, San Francisco, Calif.

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BOOK REVIEWS.

(Books in the metaphysical line are reviewed in *UNITY* as promptly and thoroughly as time and space will permit.)

"Stray Thoughts," as its title page explains, is "a small book of verses born in the quiet of a Missouri village." Its author is a Missouri girl, whose "verses" are not only the overflow of a sweet poetic nature, but also of a clear, deep-thinking mind. Here is her pretty concept of the origin of "Song"—

An angel dropped a radiant flower
Upon the earth. Startled and sore afraid,
It crept between the pretty lips
And nestled in the fair throat of a maid.

*
She coaxed it forth ere long to soothe a
Tired heart, or entertain a throng,
And those who heard the glorious thing,
Renamed it, and called it Song.

She put her "poetic feet" down hard on "Cowardice" in the stanza—

Of all the cowards which ignorance
And bigotry have wrought,
Most despicable is he who dares
Not speak his honest thought.

Her verse ripples into love songs, of which "A Proposal" is a poetic gem; then it wanders into the sweet haunts of nature, then looks from nature up to nature's God in metaphysics deep and strong. These are her ideas of "Freedom"—

I can travel to all nations and all ages,
Because I am not limited in thought.
I can read the creeds of all the peoples
Who have lived, and find some good in each,
Because I am not bound by prejudice.
I can love my friends and pity those who
Hate; for I am free to hold what thoughts
I will. My soul may revel in divine
And beauteous lights; because the God of
Light ordained it so, and He created
Me an independent spirit in a
Land of poetry and peace; and neither
Cell, nor hate, nor narrow binding creed
Can take from me my rights which are Divine.

You will all enjoy these "Stray Thoughts" of this young sister, and will find 35 cents well invested by sending for this little book, which is published by The Bulletin Printing House, Linneus, Mo. The author's name is M. Josephine Congor, of Linneus, Mo.

"A Comprehensive Guide-Book to Natural, Hygienic and Humane Diet," by Sidney H. Beard, published by The Order of the Golden Age, Ilfracombe, England. This book has been printed in consequence of the demand for up-to-date information which has long been made by Food Reformers, and by those who are desirous of adopting a reformed and fleshless diet. Most of

the vegetarian cookery books which exist were published before many of the scientifically prepared nut foods and other specialities were discovered, and consequently nearly all of them fail to furnish information concerning these productions which are so helpful and so much appreciated in vegetarian and hygienic households.

The Guide-Book contains a considerable number of original and copyright recipes, together with a large amount of helpful information concerning a diet of health and happiness, hygienic living, artistic cookery, food values, etc. It is bound in artistic covers which are painted and illuminated by hand, and is consequently likely to commend itself as a gift book, apart from being a useful *vade mecum* to all housewives. The author has included in its pages much of the information and knowledge which he has gained by personal experience, study and observation during six years of active work as an advocate of reformed living, and as editor of "The Herald of the Golden Age." Price, 30 cents.

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BE STILL AND KNOW THAT I AM GOD.

Vol. XIII. KANSAS CITY, MO., NOVEMBER, 1900. No. 5.

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VOL. XIII.

KANSAS CITY, MO., NOVEMBER, 1900.

No. 5.

GOD IN MAN.

CLIFTON D. FRENCH.

This blooming era in its beauty, wrought
With the glowing gems of its spirit thought,
Is lifting the world to a plane more wise
In filling the soul with that sweet surprise—
Of God in man.

It is teaching Love as the God within,
And that carnal thought is a germ of sin;
That sin is disease which the mind has brought,
And that healing comes from the Spirit thought
Of God in man.

It is teaching peace in a world of strife,
It is killing creeds and lengthening life,
It is placing man in his rightful sphere—
Revealing the Christ of our Saviour here
As God in man.

It is moulding faith on a grander plan,
A faith in the God of the spirit man,
Whose omnipresent and omniscient force
Will manifest good in marking the course
Of God in man.

'Tis an age in thought of the lofty kind,
A living epoch of spirit in mind.
God's temple in man—let the thought unfold
This cosmos of life as the spirit mould
Of God in man.

By all means, use sometimes to be alone;
Salute thyself; see what thy soul doth wear;
Dare to look in thy chest; for 'tis thine own,
And tumble up and down what thou findest there.

—GEORGE HERBERT

CAN RELIGION AND CONDUCT BE DIVORCED?

I. P. LATHROP.

Divorce always implies previous union. Union is strength. Divorce means a scattering of strength, with the result of weakness.

Underneath all union lies the great law of attraction. Without this omnipresent, all-powerful law, we should have neither the church, the family, nor social life.

Spiritual attraction results in the union of souls in the great church bodies.

Love's attraction makes possible the family and home—the strongest, sweetest union the world has known, and the foundation of all strength.

Mental attraction means the union of thought and talent in the various forms of social life.

Discord, which is not a law but a condition arising out of the natural dissatisfaction with anything less than the divine, seeks ever to divorce all that God has joined together by means of His great law of attraction.

Discord in the church seeks to divorce the Divine Spirit from *itself*, for is not the Spirit of God the "light that lighteth *every* man that cometh into the world"? and if a man withdraws his spiritual being from his brother, is he not withdrawing from God, because it is God also that is the Spirit of his brother?

No wonder that church quarrels are the most bitter of all. It is warring with the Almighty: it is endeavoring to break up and scatter the Omnipresent Spirit; it would destroy the Omnipotence of God, which is one vast union.

Discord in the home—ah! to what evil does it not lead? Divorce of love! What can be more pitiful? What more against the law of God? God is love, so again it is warring against God. What calamity to

the heart to substitute antagonism for tenderness! What ruin to mind and judgment! And Oh! the little ones gathered about seeing it all with fearing, wondering eyes; eyes fresh from the infinite beauty, ears still attuned to the hearing of harmony and love. I sometimes think no sin is equal to this sin to the children. So helpless, so trusting; always seeing all good in their parents until the parents themselves teach them differently. Surely this trust in a child shows that the parents were meant to be symbols of God to their children until such a day that the little minds could see the infinity of God.

A mother sat one night by the side of her little one of two and a half years. She was talking about God, and telling as fully as she could of the goodness of God. The little one listened attentively, then in great earnestness sat up in her crib, fixed her eyes upon her mother's face with that illuminated look that comes sometimes in a young child's face when it has grasped momentarily a truth that is far beyond its years, and exclaimed, with a rare smile that the mother never forgot, "You are God!"

Can you imagine that mother ever forgetting what was expected of her?

Sometimes the same child, as the years rolled on, would stand silently watching her mother if she were irritable, or manifesting wrong in any way, and in the most caressing manner would reach up her dear arms, as if for blessing, and say, "You are such a good mamma." Verily, "out of the mouths of babes and sucklings thou hast perfected praise."

In both instances, the child looked inspirationally past the seeming wrong to the real God Spirit of good within. Let us not by our conduct divorce our children from their natural reverence and their seeing of good.

Our conduct then must be good, and there is only one way to make that possible—the heart must be good, for "out of the abundance of the heart the mouth speaketh."

Conduct is merely the showing forth of what the heart chooses to give the first place in the mind.

How then shall we make the heart good? How give religion such a prominent place in our hearts that religion and conduct shall be one? How be good? for, verily, no matter what may seem to be the aim of the human heart, down underneath the lust of wealth, and power, and position, lies more strongly than all the yearning for something that shall save us from the evil of our many desires.

So many times we have been told to be good, and when we ask in despair at our failures *how* to be good, we are told to ask God, and then try and never cease from trying.

So we have prayed, and we have tried, until the very trying has become accompanied with such a fear of failure that failure has ridden naturally and easily along the path that fear has made, and we seem often to ourselves and others worse than when we were not trying so hard. Our friends see the struggle and the worn, saddened looks in our faces, and religion is accused of making people sad, taking away natural joy and substituting trials innumerable, and a very hidden spiritual joy that is little else than the satisfaction one has of having made a good fight.

Ah! that is not the way. There is a much better, much easier way.

In the first place, let us not think at all of our religion. Let us substitute the word God for religion; then shall we seek to have our conduct not at-one with our religion, but at-one with God. That means, then, to have first and foremost in our hearts not religion, which means perhaps good conduct, but God, the mainspring of all good, which makes good conduct natural.

How shall we have God thus fill our hearts? Simply by knowing that He is there already, and always has been. Cease praying to a Being outside of yourself.

You are not divorced from your God. You never

were, never can be. Think of yourself as one with God—your own indwelling Spirit one with the vast omnipresent Spirit.

More than that, think of your own indwelling Spirit as God, your own God, because one with Him; not different in any way, possessing all His attributes and His power, yet peculiarly *your own*. It is God made accessible to you—made personal for you. He is your own God, yet in no way separate from the all-present, almighty One; in no way separate from God in every other heart.

Now that you know that He is there, how can you complain of weakness? How can you be conscious of lack?

When you wish for strength, will He not leap up at your call with the whole force of almighty, bearing in your direction strength infinitely more than your small organism could possibly express?

When you wish for health, will not the Spirit of purity respond to your desire with the same cleansing power that made the leper of old to become clothed with the flesh of a little child?

Remember that this Spirit of God is *all* there is of you. Withdraw it, and you remove the visible part of you from the surface of the earth. If then it is all, learn to call upon it, your one and only power, for *all* that you need.

Remember that nothing can bind God, nothing can change God.

Know always that His resources are infinite, that you could not possibly exhaust them. Then call, without fear, and in proportion to your confidence you will receive.

You must make your demands upon Him as numerous as are your needs, as frequent as your actions.

Every day opens a fresh line of activities. Do not venture into the day without turning your thoughts inward to your own powerful Spirit, which is God, and tell Him that you expect Him to animate every

thought and action of yours with His wisdom and love. Then with a confident glad feeling of your great support, start into the day with peace, knowing that your life is merely a wonderful mechanism, designed to express some particular work which is bound to be perfect and beautiful, if you do not interfere, and which people will call *your* life and *your* work.

Perhaps the day will open with an emergency which taxes your wisdom, and you do not see at all what to do. Simply be perfectly quiet, and turn your thought instantly to the absolute wisdom dwelling within you. Then rest until you have light. You will have it if you rest in confidence. He will not fail you.

Perhaps you will be seized with an illness of some kind, and you are at once apprehensive. More quickly than your fear let your confidence go to Him for the perfect health that already is your very being, and expect Him to bring it into manifestation, knowing that nothing can hinder the Spirit; and you will feel it responding to your call until your very flesh seems buoyant with it..

Again, some little one in your home, or big one maybe, will do something so contrary to your ideas that you cannot bear it, and a quick irritability will spring up within you. Do not suffer it for a moment, do not waste time in trying to control yourself. Instantly claim of your God, who is always with you, peace for yourself, and wisdom and love to say the right thing to the one who has offended so that it may be God's message to him — just the right word which he needs to help him. Thus will you be God unto him instead of personified anger.

In every little emergency as well as every great need turn with calm confidence to your indwelling wisdom, love and power, which is God; so then *must* your conduct express God; so will your life become a beautiful religious epic.

Right here let me warn you of a mistake that is

often made. You may see some one who seems to be making a greater success in spiritual life than you. That is not your affair at all. Be glad for your friend, but let it not concern you. Be at peace with your own God, at-one with Him, and He will be satisfied; and you may rest assured that if He is satisfied, the world will be, even though the building of your spiritual temple is slow.

There is much more material to handle in some cases than in others, more accumulated mental rubbish to remove, but trust your Father for a master builder, of whom it is said that He "will give beauty for ashes."

Again, you may not express as much sweetness with all your spirituality as some one who is not at all spiritual evidently but who was born with great sweetness of disposition; so it seems as if you with your great spiritual possessions (which means wealth in every form) were no richer than they. Again, I say, let this not concern you. Just rest in the peaceful thought that so far as you are able you are letting Him build for you your character and plan your work; and He who is working for you, or with you, is the God of *genius*; you need not fear that it will lack in beauty or perfection.

Your sweet friend perhaps retains her sweetness, as the years go by, but adds little or nothing of beauty unto it; whereas there comes to you, shining in and through all your imperfections, a glory of purpose and the peculiar divine quality which transcends all things human, which illuminates your whole character even as love transfigures life, until your friends shall say of you, "How wonderfully she has changed, she has grown so sweet," and they will come to you, yes, with their cares and all, but you will find them no burden, for you will know that in His presence all is light.

Compensation is the law of existence the world over. — EMERSON.

QUICKENING THE GENERATIVE CENTER.

THE SOURCE OF POWER IN HEALING.

R. C. DOUGLASS.

The generative or creative power is the greatest function of man as a co-worker with God. Generation is a universal principle, having its root and source in the Divine Being. God is not only "our Father" but he is as truly "our Mother"; otherwise Son-ship for man were impossible. The Divine Spirit is the universal, biological principle, creating, and, through these equilibrated masculine and feminine principles, keeping in perpetual equilibrium the entire cosmos. This divine principle is Spiritual, always and everywhere, whose creative elements are Love and Wisdom.

We avoid making use of the term *sex*, because its use emphasizes the human and false conception of a principle which is wholly Spiritual in origin and essence. The term masculine and feminine is less objectionable, not necessarily involving the debasing idea of carnal mind. Since we may recognize the Divine masculine and feminine as purely Spiritual, therefore all generation is Spiritual, and all creative forces are operating on the spiritual plane where carnality does not obtain.

The statement, "In the kingdom of heaven they neither marry nor are given in marriage," presents the true idea from the plane of reality, and uncovers the error of carnal mind's misconception, which must be ruled out of consciousness and the spiritual idea substituted as the eternal principle.

This higher conception, or spiritual idea, has a purifying and elevating effect on the mind, making us feel that we stand on the plane of Divinity, our true place in Being.

In the Cabbala of the Hebrews the ten Sephiroth,

or principles of Divine nature, are in their numerical order alternately masculine and feminine. Consequently the Divine nature is always in perpetual equipoise, insuring the perpetuity of the Divine Being and His creative activity, the eternal harmony of the cosmos hanging on these equilibrated principles.

By reason of this biological Life Principle thoughts are living entities, generated in mind and sent forth with power to express themselves. From the Divine Being in the heaven of heavens down through every form of life to the humblest monad this principle of duality in unity obtains as the basis of the continuity of every manifestation of God, the basis of the health and harmony of the universe and man, the basis of the continued health and Being of God.

If, according to the philosophy of Leibnitz and Plato, every individual monad in the cosmos has its individual conscious life and soul, then each individual monad-soul must have had its birth into conscious existence through this Spiritual principle. Thus the divine and not the human is the reproductive creative origin of every form of life.

It is now a well established scientific fact that every tissue of the body is composed of an almost infinite number of minute living cells, whether we speak of muscle, bone, brain, nerve or blood. Every individual cell vibrates with conscious life, so that the whole body is alive with Divine life. Every cubic millimeter of the blood contains 5,000,000 living cells, or red corpuscles, each having its own individual life. And so the blood is seen to be the "*Vital Fluid*," which is continually carrying living cells to every part of the body to build it up in health—to make it alive with health.

In all our work of healing the thing accomplished is re-creation, by the generation of living cells to repair depleted tissue, which is accomplished by the

power of thought in conformity to the law of biological life.

Re-creation is what takes place when we engage in pleasurable exercise, when we rest from toil, or when we sleep. Sleep is nature's great opportunity for recuperative work. It is "tired nature's sweet restorer." So is every change that takes us out of our ruts, for every act of muscular exertion, every act of cerebration, every expenditure of nerve force, consumes cells in muscle, brain or nerve tissue. Then the sense of weariness which follows exertion is nature's call to rest, during which new cells are generated, new life-forms are brought forth to replace those destroyed by the expenditure of force.

Why does a man have nervous prostration, paralysis, softening of the brain? Simply because he has consumed cells in nerve or brain tissue, through expenditure of force by the exercise of the will, without re-creating new ones to supply their places and thus preserve the equilibrium of the body. And so we speak of "growing old," "breaking down," etc.

The equilibrium between the anabolic and catabolic changes is health. The unrestricted action of the Spiritual forces, Love and Wisdom, is perpetual bodily life. Thus the body is a living instrument of the soul, which by use suffers wear and depletion by the sacrifice of cell-forms of life, and which is as constantly repaired by the re-creation of new cell-forms during repose and sleep—the now useless cell-carcasses being removed from the body by the various eliminative functions. This constant renewal of the body by the birth of cells is in common experience involuntary, like the rhythmic systole and diastole of the heart, or the uniform movements of respiration, or the well-nigh imperceptible peristaltic action of the alimentary canal, or the still less perceptible action of the secretive functions. Yet as all these functions may be materially disturbed by mental causes—circulation quickened and secretions disturbed or even suspended by causes purely mental

(as a fright), so may the mind under control of the will by restoring mental harmony restore the normal rate of pulse beat and of respiration, and restore again the harmonious action of the whole nervous system.

Every function, not excepting the so-called involuntary, are under control of the mind, consciously or unconsciously, and are consequently amenable to mental treatment.

The individual has the right to complete dominion over his entire bodily organism, with power to restore harmony in his kingdom, even where structural decay appears in the break-downs referred to. He is a king with full powers.

In these break-downs the "general treatment" has an effect similar to sleep, in affording the generating powers an opportunity to perform their work. But greater power is obtained by the "specific treatment," because it goes deeper than the "general," going to the root of the matter, into the very laboratory of the Spirit where life-forms are generated—recognizing the meeting of the Divine creative forces, Love and Wisdom, at the creative center—generating new cell-forms of life to rebuild the "waste places"—setting in motion these very forces through the recognition of their working. For the Divine man really wields Divine powers. All power is committed unto him who knows his own divinity and lives from his highest.

Swedenborg has given us the key to the problem. By his doctrine of correspondences he shows that all things in the natural world have their correspondence in the spiritual. For as the sun rules the natural world by its double rays of heat and light, so the Divine "Sun (Son) of Righteousness" rules the spiritual world within by its double rays of Love and Wisdom.

The masculine and feminine elements, heat and light, are always a wedded pair, active in their func-

tion of generation, creating life-forms on the earth wherever its wedded rays fall.

But the moon is an intruder, effecting the divorce-
ment of this wedded pair by absorbing the heat and
reflecting to us only the light. And so we have the
words, "moonstruck," "lunacy" (moon-acy), to
indicate the death-dealing effect of this separation.
In like manner, the masculine and feminine elements
of the Spiritual Sun (Son), Love and Wisdom, in
every individual are also married. Nor should these
divine principles be divorced. Yet through function-
ing in the sin consciousness this occurs; which
brings us the "moonstruck" results—of failure to
re-create necessary cells to preserve the equilibrium
of bodily health. The pathological results are indi-
cated by such terms as nervous exhaustion, insomnia,
insanity, paralysis, etc.

But can we go to work deliberately and in a
scientific manner to bring about this equilibrium
through regeneration? And how may we handle
these Spiritual forces to set them working? When
we understand a principle and the law of its working,
we may go to work deliberately and set the law
working by recognizing its working as now going on
with the exactness of all Divine laws. For the
spiritual recognition of a law's working will set it
working. Therefore, the recognition of health in the
spiritual man will start the vital forces working to
bring health into bodily expression. For "no one
is so holy as he who recognizes his own holiness;
no one is so healthy as he who knows his own
health." You awaken the power within you by
recognizing the power. Through recognition of your
powers you become conscious of them, just as by
recognizing your sinfulness you remain in that con-
sciousness, and by recognizing your divinity you
become consciously divine. You bring into expres-
sion just the things you name.

To more forcibly show the practicability of work-
ing this law of life, I may be pardoned for bringing

forward a case in point of practical demonstration: A lady whom I had never seen, living five hundred miles away, was suffering from nervous prostration and constipation of so severe a type that there appeared to be an intestinal stricture, so that there had been no action of the bowels without enemas for two years. For several weeks I had given absent treatments with indifferent results. But one day in the silence the principle of generation as the key to the situation came to my mind with great force. To me it was a revelation. Immediately I wrote her a long letter explaining the principle and the law of its working, as given above, asking her co-operation in the treatment, which was proper, as she was a scientist and a good healer. I gave her the following directions: "To aid in the concentration of thought on the creative center (the nerve ganglion governing the sex function, located in the lower margin of the solar plexus), let the tips of the fingers rest lightly on the abdomen, about four inches below the umbilicus and there recognize the Divine forces, Love and Wisdom, the spiritual masculine and feminine uniting in creative act, and generating with omnipotent power new cells or life-forms to build up wasted nerve tissue in all parts which seem to be out of harmony, so bringing in the conscious renewal of life."

According to the patient's report: "The effect was marvelous, almost instantaneous; three free evacuations before night, and complete restoration of regularity, with no further use for artificial appliances." In a very short time the nerves regained their wonted tone, and the perfect equilibrium of health was established.

Succeeding so well in this case, I turned my attention to another absent patient suffering from what his physician called "nervous exhaustion," a severe type of nervous prostration. So great was his prostration that he would lie in bed and cry like a child, and he had to be carried in arms to the

carriage. His response was so quick that in ten days he declared he felt perfectly well, and in a day or two thereafter started for Boston.

It affords me pleasure to record these cases of demonstration if only thereby other workers may get an idea which shall be helpful to them in their ministry of healing.

THE SELFISHNESS OF SORROW.

J. RANSOME BRANSBY.

Acknowledge to yourself at once that sorrow is born of selfishness and brings in its train more misery and disease than cholera germs and all the other bacteria ever invented.

Never sympathize with yourself in your selfish gloom; no matter how many friends you have lost or how good they were to you; no matter if health and fortune and all the other things you cherish have fled. "STAND UPRIGHT ON THY FEET, O SON OF MAN, AND KNOW THYSELF."

The more you feel loss and pain when friends or things material are taken from you, the more you have been leaning on false props and allowing your moral fibre and spiritual muscle to grow flabby. Stop your whimpering and groaning, and get still enough to hear the voice of the Almighty telling you that "*You are the universe,*" and there is nothing to lose.

This too prevalent idea of loss is a big bogey of the mortal imagination—a black cloud of the night of error to be dissipated by bright beams of the glorious sun of Love in the dawning of that morning when we awaken to the consciousness of the joy of the Lord, and in that joy feel a power to bless and a willingness to serve that is born of the Spirit.

Sarcasm is the natural language of the devil.
—CARLYLE.

Bible Lessons

BY LEO VIRGO.

Lesson 7. November 18.

The Ten Lepers Cleansed. Luke 17:11-19.

GOLDEN TEXT—*Be ye thankful.*—Col. 3:15.

We are all on the “way to Jerusalem,” the “city of peace.” We are trying to reach it by various roads, but there is but one “way”—the way of a perfectly rounded character according to the Divine standard, which we term the “Christ way.”

The I AM (Jesus), is on the way with his disciples, or faculties, to Jerusalem, and passes through the midst of Samaria and Galilee. Samaria means intellectual perception, and Galilee, life activity. The truth that there is but One Being and one Source for all that appears, is first an intellectual perception in the realm of consciousness, then it is carried to the next plane of manifestation, which is the active life in the organism. Here are met “ten men that were lepers, which stood afar off.” Leprosy is a disease of the skin and is used as a symbol of the external aspect of life as separated from the Great Central Source—“stood afar off.” Ten refers especially to the manner in which the One life manifests in the senses. There are five senses but ten avenues of expression. There are two eyes, two ears, two nostrils, two sides to the mouth and tongue and two sets of sensory nerves, one on each side of the body. Each of these has a certain personal identity delegated to it by the I AM and is referred to as “men.” We find that there is a difference between the right and left eye of every individual, that no two ears are alike, the two sides of the nose are different in their form and capacity to detect odors, and the two sides of the mouth vary

greatly in their ability to masticate and taste food. Some people masticate and taste their food wholly on one side of the mouth, and thus unconsciously develop the muscles of that side until their faces have a lop-sided appearance.

When the new life rushes into consciousness and the inner man perceives its swift vibrations he finds that these ten avenues of expression in the body are sadly deficient in life force. They are leprous, and have been gradually losing their vitality. The eyes are weak, the ears dull, the fingers stiff, etc. All this is changed when the I AM declares the law of Omnipotent, Omnipresent Life.

"Go shew yourselves unto the priests." The priest stands as the connecting link between mortal man and God, and to "shew yourselves" unto the priests means to make this connection absolute in consciousness. Then "as they went they were healed." It is in the *doing* of these things that the healing comes about. "Faith without works is dead."

Of the ten but one returned to give thanks, which means the realization that these ten avenues of expression are after all but One. They are fed by the One Great Law, and all that they are they owe to this mighty One.

Lesson 8. November 25.

Sober Living. Titus 2:1-15.

GOLDEN TEXT— *We should live soberly, righteously, and godly, in this present world.*—Titus 2:12.

This is given as a lesson on temperance by the Bible Lesson Committee. To them temperance is confined to the abstinence from intoxicating liquors. Paul takes a larger view of "soberness." He opens his exhortation to Titus with, "Speak thou the things which befit the sound doctrine." Paul was inclined to dogmatism and seemingly tedious details, but he nearly always carried his central idea in the right place; that is, the mind, and the word that gave it expression.

"Speak sound doctrine" is a good text for a temperance lesson. "Sound in faith, in love, in patience." If all the Christians in the world would take this text daily and follow it in thought and word intemperance would soon be a thing of the past.

The customary way to carry on temperance reform is to *fight* the intemperate. The result is that intemperance fights back, and the war is interminable.

The true remedy is to "speak the sound doctrine in faith, in love, in patience." That sound doctrine is that God is Spirit, everywhere present as life substance and intelligence; that that Omnipresent Substance when taken into the consciousness satisfies all the desires of the senses.

Our first step in this true temperance gospel is to preach this sound doctrine to ourselves until we are examples of sobriety, temperance and purity. As Paul says in this lesson, "In all things showing thyself an ensample of good works in thy doctrine, *shewing* uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us."

A temperance exhortation comes with poor grace from a glutton, or a slave to passion. This sense man is the open door between the inner and outer world, and it makes a mighty difference in our work how we think and act ourselves. The children of gluttons become drunkards and tobacco slaves, and we marvel that they could have gone that way—the parents setting them such a good example of temperance. Temperance means self-control along all lines. An unruly appetite is apt to break out in any direction. The vibrations of lustful thought, though outwardly hidden, will poison the minds of those near and far who are not armored with christian purity.

The remedy is: Analyze your own sense man and purify him. Give him that satisfaction which all are seeking—the pure substance of Omnipresent Spirit.

Paul says in this lesson, "Denying ~~ungodliness~~

and worldly lusts." This denial should be practiced daily, not only for ourselves but for all men. Then affirm, "The grace of God hath appeared bringing salvation to all men." This treatment applied in the silence with "faith, love and patience" will reform your loved one quicker than any other method, and upon this system rests the reformation of the whole world.

Lesson 9. December 2.

The Rich Young Ruler. Mat'. 19:16-26.

GOLDEN TEXT—*Children, how hard it is for them that trust in riches to enter into the kingdom of God!*—Mark 10:24.

The central truth of this lesson is, What is necessary to come into the consciousness of eternal life? As an abstract proposition we know that God is life, and that that life is omnipresent, the only life we have; and we then assume that we must be in *eternal life*.

But there is something wrong with this seemingly logical conclusion. It must be the reasoning of the intellect because the fact is that life comes and goes to our consciousness. We believe that we can lose our lives, and this belief causes us to drop our bodies. Thus we see then that it is necessary that we get something more than an abstract comprehension of life—we must be so at-one with life that it can never for one instant be absent from our consciousness. When we have attained this point there will be no slipping away of the body in death. Victory over death will have been accomplished through fullness of life.

The first steps into this apprehension of eternal life are those laid down by Jesus: "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and Thou shalt love thy neighbor as thyself."

We might show the metaphysical relation of each

of these commandments, and their necessity in cleansing the mind, but space forbids. The first, "Thou shalt not kill," has an intimate relation to an apprehension of eternal omnipresent life. This refers to the taking of life in any of its forms. If we believe in putting out the life from the forms about us we can never enter into the consciousness of eternal life. So long as we consent to live upon the flesh of those killed for our benefit we are at enmity with eternal life, and when we attempt to enter in we shall be met at the door by these beliefs. Life must be sacred in all its forms to him who would enter into *eternal life*.

Eternal Life is also Eternal Substance. It is the support and substance of the true christian. It must take the place of all other supports and stays. If we are depending upon our righteousness, our observance of the moral law, and building these up as "great riches," we must "sell all and give to the poor" before we can come into consciousness of omnipresent life and substance.

If we are depending upon our earthly possessions, and have not a living faith in the One Substance to bring to us that which we require from day to day, we are not in the possession of eternal life. These seem hard statements, but they are true to those who have experienced the "letting go and catching on" quality of the mind. There is a Substance and Life all about us that is God. It is the one and only life and substance perpetually fed from the centre of Being. When the ego attaches itself to this eternally renewed life and substance it is in turn eternally renewed. If it attaches itself to the partially inert things of the external world, it becomes like them, and has not found the source of inexhaustible life and energy perpetually flowing from the Great Fountain Head.

Lesson 10. December 9.

Bartimeus Healed. Mark 10:46-52.

GOLDEN TEXT—*Lord, that I might receive my sight.*
—Mark 10:51.

We find all kinds of thoughts exercising themselves in the mind and producing their effects in the body. It takes a philosopher to analyze fearlessly the many phases of thought and handle them with candor and honesty.

From the lower realms of the body consciousness thoughts rise up that are suggestive of the animal in us, and we are sometimes appalled at their grossness. Then we become afraid and suppress and hide these denizens of the mighty deep. This produces subjective fear and weakness. The right way is to find out the source of these thoughts from the animal nature, their meaning and character, and then cleanse them. They are not evil, but ignorant, and the ignorance of mortal mind has put them under the law of impurity, and is holding them there through lack of knowing how to purify them. Thus they are continually forming impure ideas in the subjective consciousness, which are generating gross material currents of life in the body. A lustful idea in the subjective consciousness will generate fiery currents along the nerves and fairly cook the flesh. The nerves leading to the eyes are especially subject to this sort of cross-current, and the cooked flesh is deposited on the surface as cataracts.

These impure ideas are frequently reflected into the consciousness by some external thought emanation. The symbols used in today's lesson indicate that a condition of blindness, mental or physical, had been brought about through reflected impurity, and the way to handle it pointed out. Jericho means "moon city," which refers to reflected thought. Timeus means *impure*, whose son Bartimeus the blind beggar was. That is, a reflected impure thought has produced a form that is negative, without support, and desiring light. This is the blind beggar crying out to Jesus, the I AM, "Thou son of David, have mercy on me." David means the activity of love. When this son of impurity cries out, the thoughts of propriety seek to repress it. "Many

rebuked him, that he should hold his peace."

"Then Jesus stood still, and said, Call ye him." Here is the healing attitude to be assumed by the I AM. "Be still, and know that I AM God." Stand firmly on your *understanding*, and boldly command these thoughts of the subjective consciousness to be called up. Don't be moved by the squeamish fears of propriety, nor try to hide from even yourself the impurities within. Let them "cast away their garment" and come plainly forth into the presence of the I AM. The "garment" is the idea of concealment which has hid them in the inner thought. Find out the needs of your inner thought world and apply the remedy. "What wilt thou that I should do unto thee?" The desire of this inner realm is always for the light—"Lord that I may receive my sight."

The healing and light giving word is: "Thy faith (inner substance of thy being) hath made thee whole." Every thought, no matter how impure and gross it may appear, has the pure essence of Being at its centre, and when the I AM declares this inner substance to be in dominion, it is lighted up with the true light and the darkness of impurity and ignorance disappears. "And straightway he received his sight."

Lesson 11. December 16.

Zaccheus, the Publican. Luke 19:1-10.

GOLDEN TEXT— *The Son of man is come to seek and to save that which was lost.* Luke 19:10.

The I AM illuminated is a great leveler of thought. The low thoughts are raised up and the high thoughts are pulled down. The last lesson dealt with the raising up of impure thought, and this lesson with the pulling down of assumed pure thought. Zaccheus means *pure*.

Thoughts arrange themselves in the consciousness according to wrong standards. Small thoughts

try to elevate themselves upon false standards. Zaccheus was "little of stature," and the "sycamore" tree here referred to is the fig-mulberry, which produces imitation figs of no value. These standards are usually fixed by the world and are reflected into the consciousness of the race from one generation to another. This incident occurred in Jericho, which is "moon city," or the realm of reflected thought.

Zaccheus stands for avarice, which is a small but in its right place a pure idea artificially elevated by the world. Yet its methods are known to all as unjust and it is under universal condemnation. Zaccheus was a "publican and a sinner," and when Jesus went to lodge with him, "they all murmured."

But the I AM must deal fearlessly with all its thoughts and bring them to repentance. "He said to Zaccheus, Make haste, and come down; for today I must abide at thy house."

Here again the recognition of good as the central substance of every thought proves itself. The centre around which avarice accumulates is *justice*. It starts out with the just thought to get only its own, but in the reflected world's hurry to get rich it loses sight of its centre and adopts methods which bring it under condemnation. When its attention is called to its inner substance of goodness and truth, it springs to its own and cries, "The half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore four-fold."

The I AM puts its seal of approval upon this just resolve with the words of assurance, "This day is salvation come to this house."

Where is the fiery furnace hot enough to burn despair into our souls, so long as we see walking with us the form of one like unto the Son of God?

—HUNTINGDON.

"Press a new road-bed in your head with thought."

CHOKED BY IMAGINATION.

The fact that the throes of the imagination under great nervous excitement often produce a corresponding physical frenzy was illustrated recently in the case of a man who had gone to sleep with his artificial teeth in his mouth.

Waking suddenly with a choking sensation he found his teeth had disappeared. He looked in the glass of water where they were usually deposited, did not see them there and realized they must be far down his throat.

Choking and struggling he hammered on the door of a friend sleeping in the house, who, seeing his critical condition, vainly tried to draw the teeth out of the sufferer's throat. He could feel the teeth, but had not the strength to extract them. He ran for a blacksmith who lived a few doors away; but the blacksmith's hand was too big to put into the man's mouth.

A doctor had been sent for, but he was so long in coming that the victim of the accident seemed likely to die of suffocation before the physician arrived. A little girl of ten years was brought under the impression that her small hand might reach the obstacle and withdraw it, but she got frightened and began to cry.

The sufferer became black in the face, his throat swelled out, and his friends expected every moment to be his last, when finally the doctor arrived. He heard the history of the case, saw that the teeth were not in the man's jaws nor in their nightly receptacle, felt the throat and cast his eyes seriously upon the floor.

There he saw the whole set of teeth. He adjusted them in the jaws of the patient, told him to breathe freely and every symptom of suffocation disappeared.—*Philadelphia Record.*



CHARLES FILLMORE
MURTEL FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

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THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

November 20th to December 20th.

The Spirit of Discernment—Spiritual Understanding—is now upon me, and I know the Law of the Good.

Noon Thought.

(Held daily at 12 M.)

Omnipresent Wisdom now reveals the Omnipotence of Good in Man.

THANKSGIVING SERVICE RESPONSIVE READING.

Arranged by CHAS. E. PRATHER.

Speaker: Behold, a sower went forth to sow. (Matt. 13:3.) Who is the sower, and what is the seed of Truth?

Congregation: He that soweth the good seed is the Son of man. (Matt. 13:37.) The seed is the Word of God. (Luke 8:11.)

Speaker: Who are represented by the seed which fell in good ground?

Congregation: They which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. (Luke 8:15.)

Speaker: Shall the carnally minded and the spiritually minded reap the same harvest?

Congregation: Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. (Gal. 6:7,8.) For to be carnally minded is death; but to be spiritually minded is life and peace. (Rom. 8:6.)

Speaker: How are we to become spiritually minded?

Congregation: The Son of Man (Spirit of Truth) shall send forth his angels (good thoughts), and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire [to be utterly consumed.] (Matt. 13:41,42.)

(64) The morn of Truth is breaking;
 Ten thousand notes of love
 From tuneful souls are waking
 To swell the songs above.
 Come, raise a glorious anthem
 Far over hill and plain,
 For Truth in radiant splendor,
 Has come on earth to reign.

Speaker: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ. (Eph. 1:3.)

Congregation:

“Then to His Lordly right pay duteous toll,
 Let fragrant thanks to Him ascend,
 Who brings a ripened sweetness to the soul,
 And, while our God, is yet our friend.”

Speaker: Make a joyful noise unto God, all ye lands. Sing forth the honor of his name; make his praise glorious. (Ps. 66:1,2.)

Congregation: Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. (Ps. 100:4.)

Speaker: I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations. (Ps. 89:1.)

Congregation: For the Lord is good, his mercy is everlasting; and his truth endureth to all generations. (Ps. 100:5.)

(54) Joy to the world! the Lord is come;
 Let earth receive her King;
 Let every heart prepare Him room,
 And heaven and nature sing.

He rules the world with truth and grace,
 And makes the nations prove
 The glories of His righteousness,
 And wonders of His love.

Speaker: It is good to give thanks unto the Lord; to show forth thy loving kindness in the morning and thy faithfulness every night. (Ps. 92:1,2.)

Congregation: Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (Jas. 1:17.)

Speaker: Does the Lord provide temporal blessings as well as spiritual?

Congregation: Trust in the Lord, and do good; so shalt thou dwell in the land, and verily shalt thou be fed (Ps. 37:3). Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

(12) Truth of truths! the Christ the Savior
 Is the Light that lighteth all;
 This the Wisdom, true, unchanging,
 Given to save from Error's thrall.
 Seek its guidance, seek its guidance,
 Seek its guidance evermore,
 Seek its guidance, seek its guidance,
 Seek its guidance evermore.

Speaker: I thought it good to show the signs and wonders that the high God hath wrought toward me. (Dan. 4:2.) That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. (Ps. 26:7.)

Congregation: The Lord hath done great things for us; whereof we are glad. (Ps. 126:3.)

Speaker: Who is this Lord, and what are some of these wondrous works?

Congregation: Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. (Deut. 4:39.) Who forgiveth all my iniquities; who healeth all my diseases; who redeemeth my life from destruction; who crowneth me with loving kindness and tender mercies; who satisfieth my mouth with good things; so that my youth is renewed like the eagle's. (Ps. 103:3-5.)

(24)

The reign of peace will be complete,
 When the kingdom of Christ is come;
 The earth will bow at Jesus' feet,
 When the kingdom of Christ is come;
 No more will cries of pain resound,
 No more will sin and want abound,
 But brotherhood and love profound,
 When the kingdom of Christ is come.

Speaker: We bless thy name, O God, for divine understanding and eternal life, which is the gift to all who accept thy Truth.

Congregation: And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. (I John 5: 20.)

Speaker: We thank thee, O Father, for the fruits of the Spirit of the Christ, which are:

Congregation: Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. (Gal. 5: 22, 23.)

Speaker: Why is there no law against such fruits?

Congregation: Because the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom. 8: 4.)

Speaker: Then let us not be weary in well-doing: for in due season we shall reap if we faint not (Gal. 6: 9). Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever. (Ps. 23: 6.)

Congregation: Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever. Amen. (Rev. 7: 12.)

77)

Glory to God! hallelujahs we raise,
 Songs of rejoicing we utter with praise;
 God in His goodness who seeketh to bless,
 Crowns us with mercy and righteousness
 Glory to God! be the endless refrain;
 Glory to God! sing it over again!
 God in His goodness who seeketh to bless,
 Crowns us with mercy and righteousness.

“WHERE ART THOU?”

C. JOSEPHINE BARTON.

Read before the regular weekly meeting of the Unity Society of Practical Christianity, Kansas City, November 7th.

Success is the aim and aspiration of every human soul. It is an inborn, natural characteristic, and though the soul may not understand the meaning of this longing, it is *spiritual truth* that ever inspires onward.

For centuries learned teachers have tried to point out the *way*, and worldly people have unwisely believed that through cunning or shrewd business management they might find the fulfillment of their hopes. Men have gathered wealth, presidents have gained positions, and emperors mounted thrones, yet they have shown at last that they are *restless* and longing as before. It is because they did not find the true way of success. Some of the most unhappy people on earth are those who have great possessions.

One of the wealthiest men of this city said to me, “Money does not bring happiness. It is a good thing to have when one is in need, but too much of it brings more care and worry than anything else.” It is because great fortunes are accumulated at the expense of many suffering poor people, and therefore cannot be the result of true and lawful measures.

It is not success itself to which I now call attention, but the Perfect Way, the right attitude for any just achievement. We are not seeking the Universal, for that cannot be lost or found, but the true method of Elohim, the *way* of Life, Truth and Love is the goal of our quest, the inspiration of our seeking.

The human soul has been considered a pilgrim and wanderer in a world of probation where trials are more prevalent than benefits and pleasures. It has been common for people to try to excuse their shortcomings on account of evils that beset their

path. Paul found himself out of the way enough to make this excuse, "When I would do good, lo, evil is present with me." Evil is not an entity, not a power; and if Paul had temptation, he did not resist; or sickness, he had not overcome; it was not the fault of evil; and by affirming the presence of Truth instead he might have banished the appearance of evil and might thus have exclaimed, "Lo, Truth is with me," and by thus letting his light shine the perfect way would have appeared. The Spiritual Self is the *way to the Truth, the Life.*

There is nothing in the realm of nature *arranged* for the production of suffering. Troubles come only when excesses are indulged or when there has been unlawful employment of agencies. Distress is the lawful climax which follows unlawful attainment. God never punishes any creature. Universal Goodness and Love could not do other than bless and protect. Goodness is the basic principle of all substance. Man is free-willed, because he is the Image of the Infinite; and to put himself in league with the Infinite renders it necessary that he disclaim utterly all connection with or belief in evil as a reality or power.

Nothing is ever gained unlawfully that does not have to be given up. For this reason that which we would keep we must seek for in a certain and logical way. The process of getting must be according to classified and arranged knowledge, which means by the method that accords with the Science of Being. This is the secret. Science is exact. It is true that the angles of incident and of reflection are equal. God did not make it so; it is a basic truth. It is naturally that way and God could not make it otherwise. Law is invincibly unchangeable. The people who for ages tried to persuade God to do that which it is impossible for God to do—to change divine law to suit the people, and so render the way of progress easy—might have saved time by first seeking the *perfect way*, and then living the life.

Seek and find. "Knock, and it shall be opened unto you," or to him who knocks. By seeking you *shall* find the way; and when found, when you perceive the true way, you then have only to knock. By knocking is here meant speaking the true word. The true words are those that are true of the Spiritual Self or Christ-self. For instance, the Spiritual Self is one with the Invisible Powers. Then let the *soul* speak these words, "I and the Elohim are one," and so "put on" the Christ. This is getting into the right path. This is what we are in the world for. *Where are you today?* Are you afraid of the Lord's voice and trying to hide from it? Today if you will hear the voice of your Lord and repeat the words, you will not want, but will at once enter into the perfect way and move peacefully forward, for the true way is the way of pleasantness and all its paths are peace.

You must build yourself. In this you differ from the lilies of the fields and the gems of the oceans, because you are a *conscious thinker* and made in the Image of Elohim. This means that in man all the powers of the universe are individualized and made ready for use. The lilies outpicture man's idea of beauty and symmetry already inherent in nature. The lily may not be intelligent, but it is moved into formation by the Infinite Intelligence, all-powerful at every point. Hence the marvelous perfection of tint and the unerring mathematics of outline of every part.

Self-conscious man, the image and substance of Elohim, must prove the greatness and power of Infinite Mind by lifting himself as soul up to the plane of the individual self. The life that has seemed clothed in flesh must clothe itself with the Christ consciousness. There is a certain course that must be taken. You cannot force a blossom out of the orderly and scientific way of portraying the divine idea. They never oppose the perfect law, so are subject to perfect methods only. Man must become lawful through his own effort by *appropriating the power*.

A soul born into this world is here for the purpose of growing into the perfect likeness and becoming a *self-made* man in Christ, the self that abides in the true way. In order to overcome, and be self-made conquerors, it must have something to overcome, something to struggle with, and so strengthen its moral muscles for bolder steps.

In the abstract there is no inharmony between Principle, expression and manifestation. They are in truth *one*. But in the objective, men have called the manifestation the man. Body is innocent, but it is not the man. It is only the extremity or demarcation of the limit of his *idea* of himself. The body is the outer court, the soul the inner temple for the Christ-self. This is the natural process of the soul's unfoldment into the higher consciousness — to *put on* the Christ, by adopting Christ-words day by day.

Belief has in its constitution the element of doubt. This doubt is good, because it institutes *inquiry*. It looks within and makes comparison with the objective, and thus discovers the counterpart or complement of its sense-knowledge in consciousness. Then the soul begins to awaken, to quicken and to illumine. It quickens with its own quality and illumines with its own perception or consciousness. It begins its growth in grace, which means in mathematics according to accurate system. It has found the *true way*, and now fears nothing and has nothing to hide from its Lord.

I might talk to you of the goodness and love of God and of Jesus until you could but adore and praise, but this alone cannot awaken the soul's highest consciousness. It must find these attributes in itself and speak them into manifestation. It is in the harmonious palace of Mind the soul finds the beautiful Christ garments. Worldly strifes there give place to spiritual aspirations. The one who has striven for a high place above his fellows, finds the humblest place in spirit a richer, happier answer to the aspiration.

Jesus was in the perfect way when he uttered the matchless Beatitudes. "Now are you blessed, for I have shown you the way, and the pure, the merciful, the peace-making qualities in you now shine."

Paul was walking in the full consciousness when he exclaimed, "Neither height, nor depth, nor principalities, nor powers of this world, nor tribulations, nor trials, shall be able to separate me from the Love of God." (He meant that the Great Love was his love.)

Job knew where he was when the people were forcing sickly advice upon him. He had to be very positive with them, and said to his Lord, "Though thou slay me, yet will I trust in thee."

I tell you the true attitude of the soul is: I will do what is right and I will not worry about results. I will pursue the true way if a cabin in the woods is the outcome, so utterly do I trust results to my Lord. But this attitude brings abundance.

We hear about people seeking the Truth. Let us remember that Truth is ever omnipresent, and always ready for the awakening consciousness. It is the method, the *way* of Truth the soul is seeking. Everything the heart can wish is in waiting for it. The reason why you have not full supply, you have not known what you wanted, have not been in the right place, and have not been scientific in your asking.

God's work was finished without the creation of evil. This is the seventh day, the time of manifestation, crowned with blessing and sanctification, and man is the *only speaker of words* by which manifestation is possible.

Let the one who worries about his destiny remember his origin, and so begin the perfect work today. Happy is he who has found his true office.

In the true consciousness there is no element of darkness. The fruits of the perfect consciousness are love, peace, joy, patience, righteous motive. If you find within that your heart is free from worry,

fear, prejudice, jealousy, strife, and full to overflowing with confidence in the Good, patient with those who do not yet know the true way, earnest love of all true nature, and with a singleness of purpose to be the loyal child of Infinite Purity, Strength, Wisdom and Rightness, then have you awakened in the true likeness and may have that blessedness forever.

A partial report of the meeting led by Mrs. S. S. Newton, October 3rd.

Mrs. S. S. Newton said: "I will say a few words on the Power of the Word. We all use words. Most of us use them as if they had but little value. We are lavish in their use, and we have plenty to use. But we do not give due attention to the words we use and we fail to clothe them with power. Jesus Christ said, 'The truth shall set you free.' Truth is the power of the word. It is the power which the word contains which sets us free. If we have been watchful we have seen our words work out into manifestation. We have seen the power of our words bring forth conditions, or dissipate limitations. I have seen the power of my spoken word bring forth during the past week the life that seemed almost gone. I have seen my spoken word check the course of fire and put it out. Our house was on fire and the flames were leaping angrily here and there seeking to devour the building. The firemen came in and said, 'You must go right out without delay.' I said, 'We will not go out.' The flames were beginning to break through from the other side of the house, which is a double one. I said to the fire, 'You shall come no further. There is nothing in this house or in this building that you should devour. Depart from us.' I meant what I said. I spoke with authority. My daughter and I stood there for twenty minutes or more speaking the living words of truth. Everyone was surprised to see that we were not burned out, but you see we stood our ground. No one was there but my daughter and myself, and we both stood our

ground and declared that we should not be burned out and that the firemen should not put us out, and we spoke with authority. We overcame the adversary. And I have had many other proofs, just as grand as this, of the power of the word.

"Just one year ago this month I was thrown from a street car. I will not go into details, but will say that the company's surgeon said I was very badly injured. He said I would not get over it for a long time, but I said, 'I will; I am not badly hurt.' I did not have understanding then to stand on one foot when I fell, but I have now. But I think that if it had not been for the many sympathizing thoughts that flowed out to me as I fell, I would have manifested the truth right then. As it was I was only laid up two days. My relatives and friends, who do not know the eternal truths of Being, thought that I was badly hurt, but I denied the power of their words to produce any effect upon me, and declared that I was not hurt and could not be hurt.

"The fact is, I had become too negative and needed just some such shaking up to arouse me to my duty. Then I aroused myself and spoke with authority. Brother and Sister Fillmore gave me some help, and I showed forth the power of the word quickly. I said, 'I *will* show forth the truth. I am whole.' That word *will*, and that word *shall*, are great words and we have to speak them often and clothe them with power. Now I am stronger than ever before. I have had much experience and it has been good for me. I would not court it again, or care to go through it again, but it has been good for me. I love to speak the Word of Truth for any who need or desire it. I am ready to speak it for any and all who shall be drawn to me, for I desire to do all the good I can."

Her voice was ever soft,
Gentle and low; an excellent thing in woman.

—SHAKESPEARE.



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HOLIDAY SUBSCRIPTIONS.

Until January 1, 1901, we will make a club rate of \$1.25 for both **UNITY** and **WEE WISDOM**. (These may be sent to separate addresses.)

For the convenience of those who want to send them to friends as holiday presents we will mail to each subscriber a letter stating the name of the donor. We will also do this for Christmas books when so requested. Subscriptions may be sent in at any time. We will put them on file and send the first copies, with letter, so as to reach subscribers Christmas day. Many have declared that a year's subscription to **UNITY** was the most valuable present ever received.

Dr. James Porter Mills and his wife, Anna W. Mills, formerly of Chicago, have returned from an extended tour of Australia, where they have been successfully declaring the gospel of Practical Christianity. They are at present at the Home of Truth, 2123 California Street, San Francisco, where Dr. Mills is giving a course of lessons on the Higher Thought of Health and Healing.

The Chicago Truth Center has lately moved from 3124 Prairie Ave. to more commodious quarters at 1913 Deming Place. Mrs. Annie Rix Militz has recently returned from New York, where she gave a course of lessons on Prosperity at Inwood-on-the-Hudson, and also attended the International Metaphysical League Convention.

"Wee Wisdom's Way" is a dainty holiday remembrance to a friend. The title is printed in red ink on superior cream cover paper, and tied with red silk. Twelve chapters; 64 pages; size 4 $\frac{1}{4}$ x 8; price 25 cents.

I am doing very nicely here. Every Sunday at 3:30 I have a lecture, which is well attended. The interest is growing constantly and everything is most promising.—CARRIE V. MORGAN, 29 West 26th Street, New York City.

Books loaned free to those under personal instruction, for which free-will offerings are received. Science pins; new and second-hand books for sale. For catalogue and further information enclose stamp; address, Unity Library, New London, Ohio.

Many words of praise have been given the discourse on "The Body," by Rev. Francis Edgar Mason, published in our October number. It is one of his regular type-written lectures among numerous others equally as good. Send for a complete list of subjects to Mr. Mason at 424 Greene Ave., Brooklyn, N. Y. They sell for 25 cents each, or five for \$1.00.

Katherine Medcraft, who for a number of years has been one of the well-known healers of Denver, has returned to her former home in Pittsburg, Pa. Mrs. Medcraft was an associate of Eva Hulings in her phenomenal ministry in Denver. Her reputation as a healer has been sustained right along by remarkable fruits, and the people of Pittsburg are to be congratulated. She will gladly meet and minister to all who are seeking the spiritual light. We anticipate a new Practical Christianity Center through her presence in Pittsburg. Her address is: Katherine Medcraft, 5471 Corner Broad and Fairmount Streets, E. E., Pittsburg, Pa.

SPECIAL OFFER.

Those of our readers who have ordered the fine Art Mottoes which we offered at special rates with **UNITY** are much pleased with them, and from now until the first of January next we are going to make every subscriber who pays one full year in advance, who so requests, a Christmas present of the four mottoes: 1. "Welcome: Infinite Love Attends Thee." 2. "Silence is the Chamber of Eternal Truth." 3. "Love is the Glory of Thy Day; Peace is the Bounty of Thy Night." 4. "The Spoken Word is a Gift from God." These mottoes are 7 x 22 inches in size, are beautifully engraved and printed in colors, and make beautiful ornaments for the class-room or home. The mottoes may be sent to any address, and **UNITY** to another.

TESTIMONIALS.

One would think from reading some of the metaphysical journals that healing was becoming obsolete, because it has degenerated among a certain class into mere money getting. But the fact is that legitimate healing along the lines laid down by Jesus was never more systematically carried forward than right now. It is not talked about as it once was, because it has ceased to be a novelty; neither do good healers make an effort to advertise themselves in the public prints, but there is a growing work being done that is more and more demonstrating the power of Christian healing, and establishing it in the minds of the people as a true and sure system of doing away with disease.

There is a class of good healers who have all they can do and they refrain from publishing or making known the many cures which they bring about, thus testimonials are not as prominent in our journals as they were in the beginning of the movement. Yet there is no lack of grateful patients who have been put in the way of health, and we could each month fill **UNITY** with such records if we deemed it wise. The letters received by the teachers and healers at this center alone would more than fill the pages of **UNITY** during the entire year. We have all we can do in this direction, and make it a point to suppress the results of our work, because we cannot properly attend to the many who apply.

We find this the rule with nearly all those who have been steadily and persistently doing the will of the Father year after year. Some of these old stand-bys now and then send us a package of letters they have received from their grateful patients, with authority to make extracts from them if we think their publication would help our readers. Mrs. S. A. McMahon, of Chicago, has just sent us such a package, among which we find many letters testifying to what in Biblical times would have been considered miraculous. In one letter we read "the tumor is all gone." A man who had his hand badly sawed and was told by the doctors that it would be many months before he could work, rejoices that he was healed so quickly. A young lady teacher who was a nervous wreck again takes up her work. A lady way up north says in her letter: "This has been one of the happiest days of my life. I am free, free indeed. Ever since my daughter wrote you, even before you had answered her letter, I felt better, and I have improved ever since, until now I can say I am well, praise His dear name, and I am just hungry for knowledge."

From a Patient of Dr. Murray.

As I have been a subscriber for **UNITY** for four years I would like to tell its readers how I have been blessed. Over four years ago, after I had gone through two operations and much suffering for four years, and was still in such a condition that the doctors could not help me, I met a dear lady who was visiting a neighbor

near me who kindly gave me treatments and in five weeks' time I was able to do my work and continued to do it until this last year. Not understanding how to live so as to keep well and through over-work I became very poorly again so that life did not seem much but misery and suffering. Last Spring I wrote to Mr. J. Gilbert Murray, Brockport, N. Y., and through his very helpful letters and treatments I recovered very rapidly, and was able to do much of my work and ride quite a distance on my wheel, but it seemed as if I had not yet learned my lesson. In July I had a mishap which caused much suffering and weakness. I then decided to go to Mr. Murray's "Home." I went and remained five weeks, and now I am at home doing all my own work, washing and all, for my husband, little girl and self. I would advise all who are suffering, or who wish to learn how to live so as to stay well, to go to Mr. Murray's "Home." His life was like an inspiration to me during my stay there. He makes his christianity so practical and is always ready to do anything to help the earnest truth-seeker. Their "Home" is situated in a very quiet and pleasant place where one can enjoy a good rest. Mrs. Murray was very kind and did much to make my stay there pleasant. I shall always remember my stay there as one of the pleasant times of my life. Mr. Murray's many kind words and good advice still ring in my ears ever cheering me onward and up. It seems to me they are devoting their home and lives to the most noble work on this earth. May God abundantly bless them in all their undertakings.

MRS. MAGGIE M. BROWN, Cherry Valley, Ont.

* * * * *

I had womb trouble which caused me to flow sometimes six weeks, sometimes nine weeks, and sometimes three weeks at a time without stopping. My physician said that nothing but an operation would do away with this trouble. I called on Society of Silent Unity for treatment last February. I feel stronger than I have ever felt.

— M. E. B.

Mrs. Vintie Root McDonald, who has been a worker in Practical Christianity for thirteen years, has opened a School of Divine Science in Room 804, Burlington Building, 810 Olive St., St. Louis, Mo., which is in the down-town district, and which will be made a central rallying point for the city. She will give noon-day talks for busy people, class lessons at stated hours, and individual instruction. UNITY literature will be on sale at these rooms, and the co-operation of our readers is invited.

Prof. LeRoy Moore has published three of his lectures in tasty booklet form. These lectures are entitled: "Our Guide," "The Father," and "Who am I?" and may be ordered from this office at 25 cents per copy.

Read the list of excellent books which we highly recommend to our readers. Any of them will make appropriate holiday presents to your friends. It would be a good idea to order your books now instead of waiting until the holiday rush. If you desire, the books will be held until the time you wish them to be forwarded to the recipient, and accompanied by a letter stating the name of donor.

We are pleased to note that the good work in San Jose, Cal., has grown so rapidly that the society had to secure more commodious quarters, and so has moved from the Porter Building to 275 North Third Street, and will hereafter be known as the San Jose Home of Truth. The work is in charge of Mr. William Farwell, who has had considerable experience in the Homes on the Pacific Coast. One of the efficient and experienced healers and teachers associated with this Home is Miss Christine Fraser, who has recently returned from a successful work in Scotland.

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A letter from Dr. W. C. Gibbons states that he has severed his connection with the LaCrosse society and joined Rev. George Chainey in a School of Interpretation, the object of which is the investigation of deep spiritual truths. From an accompanying circular we make the following extract:

"The Conductor of this school was in early life a member of the Rock River Conference, afterwards a Unitarian minister, then an independent speaker for a large liberal society in Boston. After ten years of retirement in the vast wilderness of the uncultivated state of trance and living revelation, a portion of which time has been spent in the Holy Land, Mr. Chainey returns to public work, not to preach but to teach and to found a School of Interpretation based on the discoveries made by him, to be also published in the "Unsealed Bible or Revelation Revealed," disclosing the mysteries of life and death. For further information address the Business Manager, Dr. W. C. Gibbons, or the Conductor, Rev. George Chainey, 1849 Asbury Ave., Evanston, Ill."

Dear Editors of Unity:

You no doubt receive letters like this every day until your waste basket is more than overflowing, but you see this little drop of God's mighty ocean that lives out here in northern Wisconsin has written a poem and should like very much to have it published in Unity. I will say, however, they are not my words—God gave them to me. I cannot help but feel that they may be the means of helping some soul to trust Him more, who is able to do for us more than we can ask or think.—A. N. O.

TRUST IN GOD.

ANNA NASH OLSON.

Trust in God to lead the way;
He will be thy guide and stay,
Lead thee in the path of light,
For in Him there is no night.

Trust in God. He'll prove a friend,
And from evil will defend.
Let Him in, a heavenly guest,
And thy life is ever blest.

Trust in God, yea, trust him more,
Open wide thy heart's closed door!
Let Him in, thy King to be,
Let Him in and thou art free.

Trust in God, O noble youth,
That thy ways be ways of Truth;
Trust in Him, ye aged and gray,
He will be thy staff and stay.

Trust in God and do not fear,
He will be divinely near;
Spirit unto Spirit meet
In closer bonds than hands and feet.

Trust in God! Yea, trust Him still,
Trust Him till His holy will
Is done in thee as 'tis in heaven,
And Christ's dominion to thee is given.

John W. Sayner, of Tennyson, Texas, would like to correspond with members of the Society of Silent Unity.

Unity is sent regularly to each subscriber until ordered discontinued, when all arrearages should be settled in full. Please bear this in mind.

BOOKS RECEIVED.

(Reviews next month.)

"The Theory and Practice of Human Magnetism," translated from the French of H. Durville. Psychic Research Co., Chicago.

"Evolution of Immortality," by Rosicruciae, author of "The Rosy Cross." Eulian Publishing Co., Salem, Mass.

"Tolstoi, A Man of Peace," by Alice B. Stockham, and "The New Spirit," by Havelock Ellis, in one volume. Stockham Publishing Co., Chicago.

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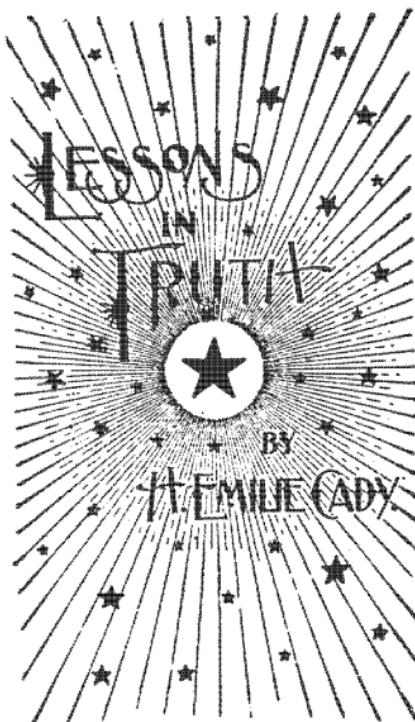
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PROPHETS, JESUS CHRIST HIMSELF BEING THE
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No. 6.

THE ADVENT.

SARAH ELIZABETH GRISWOLD.

A purified mind and a *quiet heart*—
This is God's church today.

It is built without hands, this temple so still;
 It is built without help of the human will.
The purpose of God to gainsay.

Of this temple I've dreamed for many a day,
For many a year have been seeking;
Something within making constant demand,
 Groping about for a heavenly Hand,
A wiser and happier leading.

In the wonderful Book of the Lord Jesus Christ,
 I read of a way most true;
 I saw that a holy life *might* be,
 I read that the pure in heart *could* see,
This true way that seemed so new.

Now the *inward something* that was making demand,
 Reaching out for the heavenly Hand,
 Struggling through darkness to find the Light,
 Ceased not from searching by day or night
Till the merciful Ray shown clear and bright.

And the heavenly Ray a *search-light* has been,
 Into the soul aweary of sin,
 Flashing its glory again and again
 Into a heart subdued by pain.
 And the Temple is building by night and by day,
Where my Lord and I may abide alway.

Make the best of everything;
 Think the best of everybody;
 Hope the best for yourself,
 Do as I have done—persevere.

—GEORGE STEPHENSON.

CONSCIENCE.

LEO VIRGO.

Thus conscience doth make cowards of us all.—*Shakespeare.*

There is a divine goodness at the root of all existence. It is not necessary to give in detail the place of abode in each sentient part of existence of this central goodness; it is there, wherever you look, and whenever you look. No man nor woman is so low but what it may at the touch of its secret spring be brought to light in them. Even the animals exhibit its regulating and directive power. It sleeps in the recesses of every mind and it comes forth when least expected. Many hush it up for years, maybe for ages, but its day comes and it is a day of reckoning.

It is the law of universal balance—the equilibrium of Being. It cannot be put aside with transcendental philosophies, metaphysical denials, any more than it can be smothered in the forces of the blind passions.

Men and women are loth to admit that there is within them a monitor with which they have sooner or later to cope, and they put it off just so long as possible. They love not to deal with this leveler of the Spirit. It is too exact; it wants justice to the very limit.

Whoever has felt the prick of conscience has been spoken to by the Spirit. Whoever has sat at the feet of his own inner convictions has caught sight of God.

Man is never without a guide, no matter how loudly he may cry out for leading. There is always at hand a sure torch-bearer if he will but follow its lead. It is too simple, too easy! Man has formed in his mind a far-off God who talks to him from some high mountain in the invisible depths of space. By thus looking afar for his God he ignores the one and only spark of divinity ever shining in his own soul.

Herein is man fooled into believing that he can

do those things which are not in harmony with his ideas of goodness and yet escape the consequences. He presumes upon God being too far away to ever behold his short-comings, and loses sight of the one and only God right with him every moment.

This is the meaning of that old saying that a man and his conscience are always good friends so long as the way is smooth, but when it grows rugged they fall out. They fall out because man has reached a point where he begins to consider his ways and look carefully over the life he is leading. This brings him to a beholding state of mind. He sees that what he considered right in the clear light of the divine good is not up to its standard. Here is where the divergence takes place between man and his conscience. They were friends in appearance only before or during the period of license. The conscience may seem to assent to the derelicts of men, but it is ever the inner protestant that keeps knocking at the soul until the steps are arrested.

Fortune in a worldly way is not always a blessing to man. In fact, under present customs it is apt to be just the reverse. So long as questionable methods are successful in bringing results, conscience has but a small chance for a hearing. It is only when failure follows the efforts of the misguided that conscience gets his ear. Then the field is surveyed with the eye of a general defeated in an unjust cause. The heat of battle blinded him and he gave no thought to the lives he was uselessly sacrificing.

Here is where remorse gnaws the vitals of the unwise, and here the true wisdom is revealed. It is said that experience is a dear school and only the wise learn therein. This paradox carries with it its own nullification, like many of the intellect's wise observations. Experience is the school of fools. The wise do not take lessons within her doors.

There are two ways of getting understanding. One is by following the guidance of the Spirit that dwells within, and the other is to go blindly ahead

and learn by hard experience. These two ways are open to everyone. It is recognized by the man who has had experience that he can advise the one who has not, and thus save him the laborious steps of that rocky road. In the light of Omnipresent Intelligence, is there not One who knows all things, all roads, all combinations, and the outcome of everyone?

Do not men and women by their constant efforts to peer into the future prophesy a wisdom that knows *all* future? They certainly do; and when man looks in the right direction he always finds such an oracle.

It is the prerogative of the Spirit to know the future, and when man consults that Spirit with pure heart and unselfish motives he has pointed out to him the very lines his life shall be cast in if he is obedient to his most High Genius.

It is no great achievement for one who lives in the Omnipresent to forecast the future. To the Spirit the future is a succession of events based on the ideas revolving in the mind at the present. Whoever rises into his own ideal realm can read his future to himself. He finds there a chain of causes at work which he can easily see will produce certain results. It is not necessary for him to read the definite line along which each separate idea will travel into its ultimate. That is the method of reasoning from cause to effect. In Spirit cause and effect are one. They appear as one, and the ultimate is just as clear as the inception. In mind all things reach fruition the very instant they are conceived. Time not being a factor, how can there be a beginning and an ending? The architect plans a house and sees it finished in his mind before a single stone is laid or a pound of earth excavated. He can change his plan many times before the construction commences. He can destroy it entirely if he so desires. So man builds that house in which he lives—his own conscience. If he has been planning to build a home for self alone, in which there is but one room and that on the basement floor, he has created in mind just such a plan, and it

is complete and awaits its descent into the earth. If he has made a plan of a larger structure, in which are many rooms for the entertainment of his fellow men in hospitable manner, that plan will also descend into visibility.

Some people build their houses far ahead in mind and say nothing about it to anyone. They are planning and planning without a soul in their confidence. Such people make most substantial plans and they are infused with the most enduring substance of the invisible. Such was that of Napoleon when he silently planned to be emperor, or that of the shepherd who resolved to be pope. Vanderbilt's rule of life to which he attributed all his success was to reveal to no one his plans.

Jesus said, "Let your conversation be aye, aye, and nay, nay." Talking is a waste of energy—a dissipator of power. If you want the greatest success, don't talk too much about your plans. Keep a reserve force of new ideas always on hand as a generative center. Let the work speak for itself.

The electrician recognizes a certain universal law of action in the revolutions he gives his dynamo. The energy produced is based upon the size and texture of the dynamo and the rapidity of its motion. Mind has a law of dynamics equally as scientific. The character of an idea is the estimate of its size, and your active faith in it the rapidity of its motion. Ideas generate energy with a swiftness unparalleled in the physical dynamics. Instead of moving inanimate things they move men and women. Instead of temporarily lighting for a few hours our streets they light the lamps of intelligence that burn eternally. The secret of doing this successfully lies in knowing how to handle your ideas. The electrician constantly improves the efficiency of electricity by studying the machinery that generates the power. The same rule holds good in mental dynamics. Study your ideas if you want to improve the service of your body, your intelligence and your surroundings, for from those

ideas flow forth the currents that move the machinery of them all. If your ideas are based in truth and you are satisfied that they will stand the test of the most rigid justice, don't let the currents which they produce in your mind leak away on some ground wire.

The world is full of people who are filled with high and mighty resolves to do good, and they are sincere, but they are connected with ground wires. You must keep your wires properly insulated or your plant will not prove successful. For instance, you are holding an idea of health, which is generating currents in your mind that might flow out on the wires of faith and heal the world; but you have grounded the current by believing that it should pass through a pill, a magnetic hand, or the mind of someone whom you think is stronger than you are. Stop all this, and send it straight to the mark on the wires of your own true word. You have an intuitively correct idea of the truth on every question that comes up in your mind, but you do not trust that idea. You ground its free currents by believing that some book, some person, or some church organization has sifted the truth and somehow established it before you came into existence. This fallacy makes a menial of the genius and puts out the light of the world in the souls of generation after generation of the Sons of God. Spiritual ideas must have spiritual wires or their power dissipates. So you need to watch both the ideas you hold and the words with which you set them free. If I have an ideal world in which I see things as I want them yet think it an impossibility that that world may be realized here and now, I am dissipating the power which my ideas are generating. So throughout the category of thought generation, every idea must have a wire that corresponds to its plane. Your words, your acts and your whole life must accord with your ideas.

The realm of ideas is at the call of each one of us—it is in fact the source from which we draw our real sustenance. It exists in Being as Universal In-

telligence, and as it is the cause and source of all intelligence it must sooner or later assert its unobstructed sway in the lives of all mankind. When this realm of ideas becomes so active in the consciousness that it attracts our special attention, we call it a quickening conscience. It is the Universal Intelligence asserting its inherent moral equilibrium. Man cannot always distort the fair face of the God-Image, whose likeness he is. He may for a season wear the grotesque mask of the mountebank or the fool, but in God's own good time he will be unmasksed by that silent inner self that must be heard when its hour has come. God is not mocked, nor is the secret place of the Most High in every soul forever made a cave for thieves. When conscience cries out in your soul, "Make straight the way of the Lord," you will save time by heeding it. Let its cleansing waters of denial flow over you. Change your ideas. Be meek and lowly. Let your thoughts go up to the Spirit (Christ) and ask whether he be the one to whom your homage is due. Then acknowledge him as one whom you in your mortal consciousness are not able to comprehend in the majesty of his spiritual understanding.

If you are of haughty, domineering self-sufficient will, you stand as Herod, the ruler in Judea. You are married to the passions of the human soul. These lead you into sense gratifications so deep, so degrading that you cut off the head of the conscience that would have turned you into the highway of the good. But the reign of the sense man is short-lived. Your kingdom is taken away from you and you are banished from your native land. This was the fate of Herod after he beheaded John the Baptist. This is the fate of everyone who refuses to listen to the voice of his Higher Self.

The key to the development of Jesus of Nazareth's great powers was in his meek and lowly spirit in the sight of the Father. He disclosed it when he said, "The meek shall inherit the earth." Whoever

makes himself nothing in the presence of God may be possessor of all things below God.

Man on one side is open to God when he wills to be open. That opening is made by our attitude of absolute mental negation in the contemplation of spiritual realities. Thus the likeness takes on the express image of the Father, and in no other way can it be done.

"I am meek and lowly of heart," said the mighty Nazarene. "Not as I will, but as thou wilt," was the mental attitude he always took when communing with the Father. It was always the same spirit of love and willing obedience to the guidance of a wisdom which he knew must transcend that of which he had up to that time come into consciousness.

Jesus did not take the universe on his shoulders by affirming his self-sufficiency. He unloaded every burden and rested in the sufficiency of the Father. "I can of mine own self do nothing; the Father within me he doeth the works." This is the total denial of self — the giving up of all personal desires, claims and aims. Before man can do this successfully he must change his ideas — there must be a mental house-cleaning. This baptism of water always precedes the baptism of the Spirit. One is the denial of the personal man and the other is the affirmation of the spiritual.

The command, "Deny thyself and follow me," is not broadly interpreted by the world. Some men think that the self is denied sufficiently when they acknowledge God to be Mind, Life, Love, Substance, and all else error; others that they have only to give up the recognized sins of the world and believe in a personal savior, Jesus. But the denial of self goes deeper than all this. It must reach, to be effective, the very depths of the consciousness and dissolve all the organic forms which the ideas held by the personal self have there precipitated. When a man gets into his own soul he finds a chemical laboratory in full operation. He finds ideas in their

various stages of crystallization. Some are free gases, others flowing solutions, and at the bottom are the precipitations. The magnetisms, fluids and solids of the body are the forms of ideas. Every human body has its stratified layers of consciousness. These strata have, like the earth, been built up layer after layer through ages and ages of sidereal time. The body you live in is the result of a labor which you began millions of years ago. It is the stored-up memories of your experience in thought generation. You may have dissolved that body ten millions of times, but no part of its reality has ever been lost to you. Because you have failed to energize it to the perpetuation of its form indefinitely is no argument against its being the very body you have had off and on for æons upon æons. The form of it changes, but the mental pictures you have formed in all those ages are intact somewhere in your own private gallery.

But now the clouds are clearing away from your world, the sun of righteousness is rising with healing in his beams. You are awakening to your powers and possibilities as a Son of the Most High.

The day of selflessness has come. That day delivers you from all burdens. You find that you do not have to bear any of the cares of existence on your shoulders. You say with Jesus, "All things are done for me of my Father." You do not breathe from yourself, but you see God breathing in and through you. You do not have life of your own, but you see the life of God living itself through all your organs. You say to your feet, your hands and every part of your body, "You are now lived by God; you are perfect in His sight." You do not think from yourself nor of yourself; you speak the words of the Spirit rushing through your mind like a mighty wind. Then tongues of fire come upon you, because you are inspired by the Holy Ghost. Neither do you have possessions of your own, nor cares nor troubles about your life or your family; you leave all those things to God — you are absolutely without responsibility where you have

fully denied yourself and followed the Christ. All responsibility drops from you when you let go the idea that you are a personal being and are possessed of parts, passions and faculties which belong to you individually. Nothing like a personal man exists in the idea of God. The idea of God is Jesus Christ — one universal man. Men are but the mind organs of that one man — they do not possess of themselves anything whatsoever, but all that the Christ possesses flows through their consciousness when they have ceased to believe in personality. This is the at-one-ment — "I in thee and thou in me," and the apprehension of that at-one-ment dissolves forever that inner monitor called an Accusing Conscience.

A WATCH IN THE NIGHT.

Oppressed by something in my troubled sleep,
I, with a moan, awoke in deep despair;
Was it some daytime duty left undone,
Or was it some forgotten kiss or prayer?

Something it was that made my pillow hard,
Something my heart around or soul within;
I rose and looked across a night as dark —
Yes, darker than the fearful face of sin!

Close, close at hand a midnight taper burned,
I knew it for the lamp of my fierce foe;
I leaned far out — he could not help but hear —
"Friend, I forgive thee every hurt and blow!"

Down on my knees I fell and prayed for him
Who wrong had done me many times and oft;
And as a star shone through a rifted cloud,
I sought my couch and found the pillow soft!

— CLARENCE URMY, in *Independent*.

Beyond all doubt, the worst of our enemies are those which we carry about in our own hearts. Adam fell in paradise, Lucifer in heaven, while Lot continued righteous among the people of Sodom.

— THOLUCK.

CHRISTMAS GREETING.

Beloved, what think ye of Christ? Is he very near to you, so near that you can talk to him and hear his voice and feel his presence? Or is it a far-off Christ *only* you know, one that you reach through centuries of time, and whose voice is so weak when his commands reach your ear that it is easy for you to say, "These words are not for me, they were for the disciples only." And are you not a disciple, a follower of Christ? And is he not the same yesterday, today and forever? And does not humanity cry out for the healing touch and the word of Truth that shall bring health and freedom, that the disciples were told to carry through the whole world and give freely?

Yes, you are the disciple and must obey the commands of your Lord or be counted a faithless servant. There is joy in that service—joy unspeakable—known only to those who serve, and the path is straight and narrow, so straight that we cannot lose our way, and there are roses on the path—roses without thorns, and so fragrant.

But why should I tell you these things, for if you serve the Christ you know them already, yea, and much more.

Every kind of person is needed in this service—merry little boys and girls who go tripping along to school, and then come home and run messages for mother, and are always bright and smiling and make sunshine all over the house, who never are sulky or peevish or quarrelsome or disobedient. Christ needs such a lot of little girls and boys like these, and you are one of them.

And he needs old ladies who think they are getting out of date, because you know nothing is out of date with him and all things are new; he doesn't mind your hair being gray; and if all the old ladies with gray hair were suddenly to leave the earth, how

empty some homes would feel, and, really, gray hair always look well on old ladies who are bright and happy. You are so very, very necessary that Christ cannot open the new century without you—and his love for you is greater than your own for your children, if you ever had any, or for anyone else you ever loved.

I did not include the old gentlemen with the grava-haired old ladies, because it's ladies first, you know, and then—and then—you see so many of them hav'n't any hair at all, so I have to talk to them all by themselves. There was once a bald-headed man raised a little boy from the dead and did a great many good and noble things to bless everybody, and Christ cannot do without you—you are to raise someone from the dead, and there are many, many dead people walking about the world to be raised, and you are to comfort the widows and the fatherless and never to feel old or grumpy, because Christ needs you. He will help you to grow young again, and your step will grow light and free, and your voice will ring out so cheerily that people will know when you say "Good Morning" that it is *good* indeed, and they will feel better all day long and so will you. Think about this often and although you may not have a Christmas dinner every day with mince pies and things, you *will* have a continual feast, and remember the roses, too.

Now we have been talking to the young boys and girls and the old ones, what shall we say to all who come between? Why, the very same things, of course—that Christ must have your service, for only *you* can do just what he has for *you* to do. It does not make any difference what age you are, or what work you do, it is just *you* I am talking to, for you are here as a messenger of Christ, and this means far more than to be sent by a king or president as ambassador to a foreign country, for although they may have to use diplomacy in dealing with the rulers of other nations you have to use *tact all the time* in your own house, at business, or on the farm, with

your wife and mother, and everyone you meet. Remember this every morning, especially before going to breakfast, and at all other times, until you do and say the very things needed each time without having to try. It will all come about naturally. And this tact which is neither more nor less than love and wisdom all in one, being "wise as a serpent and harmless as a dove," will be a holy healing influence that Christ will pour through you to bless the whole world.

Now that we have included you all, we can say with little Tim, "God bless everybody," and goodbye—but wait a minute longer for there is just one thing more that I must tell you. Did I say that you were a *disciple* of Christ? How strange that I should have stopped there. True enough, you are the *disciple* and must obey the *Christ*, but true it is also that you *are the Christ*. Don't be afraid to think this, for it is the eternal truth.

The Apostle Paul said, "Know ye not that Jesus Christ dwelleth in you, except ye be reprobate?" and you would not call yourself that. Christ is your very Self—God in you—and the disciple who obeys Christ is your present consciousness of Truth that is to grow in power and grandeur every day until even the disciple and Christ are *one*, and "Ye shall be perfect even as your Father in heaven is perfect." Never think of these things foolishly or flippantly, for when you know that you are Christ indeed you will always be Christ-like and every day will be Christmas day, and you will discover that the promised land is still flowing with milk and honey for all those who have crossed the River Jordan of doubt and fear to come into the sunshine of heaven.

"There shall be no night there * * * and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Amen. . . . R.

ORGANIZATION AND LIMITATION.

C. B. REYNOLDS.

Organization and limitation are synonyms in Truth. For us to organize under constitution or creed is to place ourselves within a prescribed limit beyond which we bind ourselves not to pass. Error only is limited. Truth is boundless; it is the infinite whole, while error is the shadow surrounded by the light. Where truth is showing forth, there is assembled wisdom, joy and peace. Where persons are assembled in the name of Truth or Christ, "There am I in the midst of them." The "Am I" is wisdom, joy and peace. To have, or show forth wisdom, joy, peace, is to be infinitely free. Truth is everywhere, infinitely extending, and cannot be localized by the limits of organization. An organization is a separation from the whole. When the apostles of Christ assembled they received wisdom, power and love, and it manifested in healing and raising the dead. From the moment their disciples organized this wisdom, power and love ceased to so show forth, while ignorance, force and hate manifested at the stake, the prison pen, and inquisition. Individual relation is to the whole and not to an organized or separate part. When Calvin and Luther left the organization, wisdom, power and health manifested in them, but when they and their followers again organized it ceased to increase.

Truth is ever reaching beyond and around error with the precision of the morning sunbeam beyond shadow. Error organizes to protect itself from the error that surrounds it. To organize is to separate the branches from the vine, the members from the body. There is but one body, and we are the members. We are the integers of the whole. The starry firmament surrounding us is not an organization, but each individual globe rests in and is supported by the whole. To organize is to turn from God to the protection of men. We need not organize to protect

ourselves from other organizations, such as courts, legislatures and mobs. There is no room for these in the spirit of love. The United States is organized to protect itself from other nations, and its citizens one from the other. Courts, congresses, prisons and asylums are the necessary outgrowth of legalized error. Error alone seeks organization to protect itself from error. Truth has no need to organize. "I and my Father are one," says Truth. The individual has all; organization could not give him more. Error organizes for strength, as disease medicates for health. Error reasons that an army is necessary to bombard a manifestation of love in others. The gist of the creed or constitution of every organization is, "Do others or they will do you." Infinite love has no limitation, and we being one with it should not be circumscribed by organization. "You and I are one," says the Master; then why should you or I separate from the One by organization? Creeds and constitutions are the limits in organization, and freedom never crouches between these walls. Why seek protection and strength where they are not?

If every man manifested love—did unto men as he would men should do to him—there would be no error of which to be afraid, and hence no reason to organize. We organize to resist a seeming evil; resistance makes the evil more real. It is error to resist; "resist not evil." An organizer cannot heal, neither can a healer organize. An organization like a corporation is soulless. Healing ceased when the healers organized themselves into a Church Institute, and the Dark Ages record the fruit. The Comforter comes to the individual. The work of the organization belongs to Cæsar; the work of Truth belongs to the individual. Cæsar is a hireling and works for a price. Truth is a servant, satisfied to serve. Mrs. Eddy, the dear, good woman, properly announced her withdrawal from healing when she became an organizer. "Follow thou me" (Truth), and not the organization.

Bible Lessons

BY LEO VIRGO.

Lesson 12. December 23.

Parable of the Pounds. Luke 19:11-27.

GOLDEN TEXT — *Everyone of us shall give account of himself to God.* — Rom. 14:12.

The disciples “supposed that the kingdom of God was immediately to appear.” Man finds that he possesses this “kingdom of God within you,” and is eager to enter into it at once. But the law is that we shall earn what we get, and the Lord, after revealing the glories of man’s possibilities, goes away and leaves him to cultivate and bring them into practical use. The industrious ones take their ten pounds, or ten talents, and double them; that is, they cultivate the ten fundamental faculties of the mind until they are masters of all of them. Those who are not quite so active in spiritual development succeed in rounding out but five, while the indolent and too cautious make no progress whatever. Each is rewarded according to the work he has done.

This parable points out very clearly that the “kingdom of heaven” which Jesus proclaimed is a condition which can be entered into by those only who are prepared to appreciate it. The idea that the Lord will provide a heavenly abode after death for those who have failed in every walk of life is not here borne out. “Unto everyone that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.”

At first glance it seems an unjust and hard master that would take away the little profit or progress that man has made and give it to those who possess all. But this parable deals with spiritual forces

that require a full quota in order to be of any use to the possessor. The kingdom of heaven is a state of consciousness in which in all their power the ten inherent attributes of being are active. The Hebrew Cabbala refers to these as the ten Sephiroth. We might roughly sum them up as Life, Love, Wisdom, Substance, Power, Harmony, Order, Judgment, Meekness, and Purity. When these are spiritually developed they are operative on a plane of consciousness of which the intellectual man has no concept.

This point of spiritual possession is brought out in the sentence, "From him that hath not, even that which he hath shall be taken away from him." This means that it is possible to seem to have developed these faculties of the mind and yet not in reality to have done so, and when the final test comes it is found that those who appear to be in possession of truth have but a superficial hold upon it which they lose when the full light is turned on. Let your motto in bringing forth this inner kingdom be "Peace Patience and Perservance."

Lesson 13. December 30.

Review and Christmas Lesson.

GOLDEN TEXT—*Thou crownest the year with thy goodness.*—Psa. 65:11.

This Christmas lesson includes a review of the life of Christ. But who can review the Christ life? Surely not mortal man. We might review the life of Jesus of Nazareth, but that would not be Christ. Christ is the Spirit of God working in all men, and its life is beyond mortal review. It is Christ in Jesus that says, "Before Abraham was I am."

It is this Christ power that is conceived in the soul (Mary) part of all those who earnestly desire it.

"To let the new life in, we know
Desire must ope the portal;
It may be that the longing to be so
Helps make the soul immortal."

It is born in a manger among the animals; that is, it

is quickened in the life-center in the consciousness. Many pure-minded souls not understanding this are shocked when they find that under certain high states of thought the generative center in the body is unusually active. This is not a condition to be feared or condemned, but be careful how you let it manifest. It is not carnal but a "Holy thing" that is springing into life in your organism, and should be carefully shielded from carnal thoughts and ways. Whoever gives up to sense indulgence under such circumstances will find the Holy Child has been killed by Herod, the ruler of sense. When threatened by this monster, flee into Egypt (that is, seclusion) with the young child. Throw the protecting power of your own secret pure thought about the new life within and it will be safe.

It will grow in wisdom and stature day by day and year by year. This Christ within does not come forth full-orbed at a bound, but gradually, step by step, it finds its strength and wisdom in the inner man. It is like another, better, higher man filling in the flesh man — replacing the temporal with the enduring, making permanent that which is transitory.

This "new birth" is not brought about without some pain, some overcoming of obstacles. Even after the Christ-child has become a man and steps forth as a master of the soul he finds there are obstacles to meet and overcome. Mortality has its stronghold in the world of thought both without and within, and has to be set right from both standpoints.

The kingdom of Christ is not of this temporal world, yet it is built up out of the substance of which this temporal world is a part. So the transformation goes on right in our midst. There is a tearing down and a building up at the same time. The body is being destroyed that it may be reconstructed aright. It is crucified that it may be resurrected. It is laid in the tomb of matter that it may be glorified in the light of Spirit.

All these are movements of the mind pictured out

as the life of one man. You are that man, and you are following the pathway of Jesus if you have entered into the High Way, the way of eternal life through Christ.

FIRST QUARTER.

Lesson 1. January 6, 1901.

Jesus Anointed at Bethany. Matt. 26:6-16.

GOLDEN TEXT—*She hath done what she could.*
—Mark 14:8.

To anoint means to set apart for special spiritual uses. The priesthood were the anointed ones among the Jews, and the anointing was performed by those high in authority in sacerdotal orders. Jesus was anointed by a woman. The ruling priesthood sought to kill him.

The real high priest of man's consciousness is I AM, which Jesus represents. It does not ask the sanction of any priesthood or organized religious institution; hence they seek to destroy its manifestation. It is not set apart in the formal way of the priesthood, but its anointing is from the Spirit of Love—"a woman having an alabaster cruse of exceeding precious ointment."

Love is a mighty power—a miracle worker—and when those disciples who have not yet perceived the divine law, which brings to everyone his own, see it lavishly poured out they would turn it to commercial profit and feed the "poor" with the proceeds. It is found, as Jesus said, "Ye have the poor always with you," and these "poor" are the poor thoughts of the personal man. He thinks that he requires the returns from that precious ointment to provide for his temporal needs, and he thus makes Love a commercial commodity.

The illuminated I AM perceives that the sense of body and temporal needs must be buried in Love. "She did it to prepare me for burial." When we can so saturate the personal man with Love that he will forget his temporal needs, we shall demonstrate all

support and supply. Then "wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." It is a gospel of Love, and it will demonstrate that "Love is the fulfilling of the law" if its disciples proclaim it from the standpoint here set up — this memorial pouring forth of Love without stint of measure or consideration of monetary value.

But one of these disciples of the mind is Acquisitiveness, Judas, and he would betray the I AM and make commerce of the precious ointment. Judas is very active today in the minds of the thousands who have had this precious power of God's healing Love poured out to them. Where they might have the unlimited bounty of the Exhaustless Whole by opening the floodgates of Love, they are carefully tagging it "Elegant treatments, only \$1.00 each;" and it looks like thirty pieces of silver.

Lesson 2. January 13.

The Triumphal Entry. Matt. 21:1-17.

GOLDEN TEXT — *Blessed is he that cometh in the name of the Lord.* — Matt. 21:9.

In oriental countries in Bible times kings and rulers rode the ass, and it was the accepted bearer of royalty. In the man consciousness the animal part is typified by the ass, and its being ridden into Jerusalem by Jesus is to portray the mastery by the I AM of the animal nature and its manifestation (colt). Jerusalem is city of peace or spiritual consciousness.

"The Lord hath need of them." These forces of the so-called lower nature in man are necessary to his full-orbed expression. A man or woman with the animal nature asleep or suppressed is but partially alive. The vital fires are in this department of being, and it is in this purifying furnace that the material man is melted up and the pure gold extracted.

Those who live on the plane of mere animal generation do not ride the ass into Jerusalem — they

are not masters of their animal natures, but, like the beasts of the field, mere slaves to animal desire.

In the regeneration these animal forces are turned inward and become powers on a higher field of action. To fulfill this part of their mission they must be wholly weaned from the animal habits. So long as the animal rules the man is slave. When the I AM man takes charge of the body a new order of things is inaugurated. The vitality is no longer wasted in mere sense gratification. Through high and pure ideals the whole consciousness is raised to a higher standard. Through interior thought concentration the subtle essences of the organism are transmuted to vibratory energies and become important factors in building up that pure body which is to triumph over death.

But let not that one who is indulging the sense man in his animal ways think for one moment that he is on the royal road into Jerusalem. "Blessed is he that cometh in the name of the Lord." The Lord is the higher ruling principle in man, and it is this which is to be in supremacy, and not the lower. There is much sophistry among a certain school of sense-metaphysicians who love to live the life of the animal and call it God. The Master Metaphysician said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Another said, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

The fulfillment of nature and the prophecy of God is man. In the heart of this man is born the Virgin Christ, the pure truth, the joy of redeeming love and the victory begotten of the silent Spirit. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."

— Extract from "Heart of Job."



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

December 20th to January 20th.

I will be what I will to be; I will be what God
wills me to be.

Noon Thought.

(Held daily at 12 M.)

Not my will, but thine be done

Daily Words.

MONDAY.—I will to think only thoughts of Good
this day.TUESDAY.—I will to see only Good in all my eyes
behold this day.WEDNESDAY.—I will to give all my service wholly
to the Good this day.THURSDAY.—I will, in the strength of my own
I AM, to lift every burden that comes to me this day.FRIDAY.—I will to stand firm and steadfast, in-
vincible in Truth this day.SATURDAY.—I will consecrate every thought,
word and deed of my life to the GREAT I AM (who is
the life of all things) this day.SUNDAY.—Amen. It is finished. The Perfect
Will is done in me.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

THOUGHT VIBRATIONS.

Music hath charms to soothe the savage breast, but its powers are limited and its range practically embrace about seven octaves, extending from forty vibrations to about five thousand a second.

But who can estimate the music of the spheres? Is not religion the learning of music (harmony) in which the All-Spirit of the Universe is the keynote? Dumb instruments may make sound music, but assimilation cometh to the real matter of putting one's behavior in harmony with its creator. Drop a pebble in the water and watch the ripples as they enlarge and are lost in the endless expanse of the ocean. Catch the vibration of a thought that has been thrown out upon the air to make a journey. Do you know when it will end? Do you know how far you will have to travel? No, for its capacity is eternal. So if you commence to tell Tommy he is a bad boy, what do you suppose would be the impression upon his sensitive nature? If you say to your baby it is sick, what must be the result of its action upon the sensitive nerve cords? Do you believe that everything has a soul? Will you try it and see? Tell your sewing machine that it is out of order and it is a bad machine, and see how long it will be before it will refuse to work. If inharmony can be produced upon an apparently inanimate substance, what do you suppose the effect would be with the same thought projected upon an animate body?

When you see the rainbow you see God's alphabet of Truth, and you can manufacture any color you choose. You can make the warm glow of animal life, you can make the clear pure color of the firmament, or you can become lost in the colorless ether of the unseen. Don't torture your child by making it wear a color that it does not like. Thought is the vessel that carries the word. Let us not think thoughts for

our children that will bring discord to them. Let us not think thoughts of them while in their cradles that will make them sick. Hold nothing in your mind that will attract to you that which you do not want. So do not say "it seems so," for it is only an imbecile that judges by appearances. If you know of this great power back of you, don't dare to make an assertion that will produce an unsatisfactory result. Let us stand up in the mightiness of Truth and hurl out into the universe that "I am a thinker; I am a mighty power; I am truth; I am light; I can do my own praying, my own preaching; I make my own statement of Being; and here I stand every inch a king. I have nothing to do with a weakling, I need no such an expression; they are ghosts that I want nothing of. I will have none of it."

A gentleman came to me and said, "Mrs. Hulings, I am so unfortunate, nothing comes to me that I want; it is bad luck all the time; can you help me?"

"Yes," I responded. "You are living in poverty flats because you think so. You will never succeed until you shriek out, 'I am freedom! I have health! I have success!' Stop whining out a death-song. Get up, and use the gift that God has given you. Know you not that thought is power? Can everything in a room take up the poison of disease? Yes, the whole world is a photograph and every word you utter is your judgment. You must learn the law that *thinking makes it so*. You are your own salvation, and according to thy faith be it unto you." Do you think this man will live in poverty flats any longer?

A prominent physician who came to me for advice said, "I am subject to," and he enumerated his troubles with as doleful a melody as one could wish. I felt like Semantha Allen and I looked him through and through. "You, a man with a physician's placard on your door, come to me and tell me that you are a slave, a whipped slave, that you are feeble-minded and 'subject to?' that you take life and play with it as chain lightning which it is? Know ye that we are

not animals to be whipped into our kennels. We are not hirelings; we are kings and princes of the earth. It is only those who are in the poverty of ignorance that are 'subject to.' Get up, and be the master of your own thought. Health is the only reality; why don't you let life come to the funeral of death? Christ said, 'I am the Life.' Be a savior, go out into the world and save men; stand up in the truth of yourself and dare to speak the words of life; dare to do right."

My friends, I never asked for the smooth tongue of science whose utterance would slip by you and not be understood, but I want the words of a true soul, rough and untutored though they be, but words that will go to every heart that is within the range of my voice. In no way can you come to Truth until you come to know the Christ within, then will you be saved.

"I am the light of the world," said the Nazarene. You are the light of the world, and let your light shine; shed that light abroad until you know that you can create words of Truth. As you raise the vibrations of Truth in yourself will you find the keynote, and so can you lift up the world. Don't think you must be led. You must BE. Hold the keynote of harmony in your homes. Get about the Master's work, and find the Kingdom of God within. Learn to say, "My Father, who art in my kingdom of heaven." Don't be a beggar if you expect to be healed. A fool will be ruled by the stars, but a wise man will rule his stars.

—EVA C. HULINGS.

The carnal mind and the spiritual mind are seen to act in this way: the carnal always detects differences, while the spiritual notes similarities.

"Whenever the soul feels itself, it feels everlasting life."

SYNOPSIS OF MIDWEEK SERVICES.

A partial report of the regular weekly meeting of Unity Society of Kansas City, November 21st, conducted by Mrs. A. A. Pearson. Subject, "Physical Salvation."

Looking at this subject in the light which has come to me through the study of Practical Christianity, I am convinced that it was the original intention of the Creative Mind that life in the body should be self-renewing as it is self-propelling and self-creating.

If we are commanded to work out our own salvation, then may we not infer that the command implies a physical as well as a spiritual salvation? If we accept the universal idea that our spirit is eternal, then it occurs to me that we need not be so concerned about that part of us, as we have all eternity before us in which to renew the eternal part of us. "Be *ye* renewed by the renewal of the spirit" is the command of the Master. He evidently meant something besides the inner self. I take it for granted He meant the visible "*ye*." Therefore, while we are on the plane of visibility, or manifest life through the material body, life thus made manifest should claim our earnest attention, our deepest study, our profoundest thought.

From the earliest dawn of intelligence down to the present time the human mind has expanded itself to the very extremities of its imagination in the endeavor to fathom the mysterious connection existing between the God-man and the earth-man; why God should place eternity in a perishable mould; why the seeds of immortal life should be planted in rotten soil to germinate and bring forth the fruits of immorality; why the spirit should build for itself a house of clay and abandon it; why the mortal man should be at enmity with the immortal man. These are questions which are knocking loudly at the door of every thinking mind.

The man whom God created will never die; the man whom man created is a child of his own creation, and is only limited by his own idea of limitation. I imagine that Adam's idea of limitation came about by his looking outward, and, finding his physical vision restricted, he fell into the habit of limiting himself, and that idea premeated all his faculties and has been handed down and transmitted through the race consciousness until death of the body has become an accepted dogma.

As man placed limitations upon himself, so he curtailed God, for he cut Him out after his own pattern; he drew an image of God to correspond to his own limited idea of form; he even fenced in heaven and made it to occupy a place. The man-made God and the man-made heaven are a burlesque on Infinitude. The God-made man and the God-made heaven are both eternal.

There are many arguments in favor of the perpetuity of the body. Take the natural instinct, every being desires life and abhors death. It is only those whom despair has rendered desperate that seek refuge in self-destruction. Every conscious being has some instinct within him which clings to life in the body. The fact that Jesus triumphed over death is one of the greatest arguments in favor of continuous life on the plane of earthly existence, and Paul said that the last enemy to be overcome is death. I know it is the proper thing in the orthodox church to sing "I would not live always, I ask not to stay," but watch those who sing it the loudest, they are the very ones to run the quickest for the doctor when the appearance of sickness overtakes them.

When I speak of the body which we want to perpetuate I do not hold in mind the outward form just as we now behold it, but the purified, redeemed, sanctified, wholly-made body which the Infinite Intelligence held in mind when the perfect man was created.

There is, in reality, no difference between matter,

mind and spirit. They are the same in essence; the difference is in degree. Matter is the outward spiral of mentality like the outward circle of a drop of water. Water, steam and ice are good illustrations of spirit, mind and matter. Every atom of our body like the drop of water has its divine center, its central sun, but if we fail to recognize divinity in every atom, then we fall short of the divine idea of ourselves, we cut off the supply of spirit in that atom and death ensues.

Now death of the body is but the hand-writing on the wall, "*Mene, mena, tekel, upharsin,*" "Thou art weighed in the balances, and art found wanting." We should not forget that D. S. stands for something else than Divine Science; it stands for each of our five senses, with all their one hundred and forty and four thousand subdivisions, or, more properly speaking, the many faculties which the five senses represent. Each of these faculties must be Christed, and all, or as many as are not filled with divinity, must succumb to the law of decay. Everything decays that is not divine. Did I say decay? Nothing decays; what appears to be dead matter is but the great Creative Mind taking back into the storehouse of nature that which we have failed to utilize. Mother Nature is a great economizer; she destroys nothing. We are the only profligates, we are the only prodigals. That eye which never slumbers watches our waste; that hand which never destroys gathers up the fragments, works them over, then sends them back into the universe in some other form to serve the divine purpose of contributing its share towards the preservation of the race.

We neither "live to ourselves nor die to ourselves;" in fact, we do not die at all, we simply change. We all notice this change going on daily, but I am persuaded that this change may take place without the necessity of giving up the ghost, without our having to pass through the tragedy called death. Paul said, "Be ye renewed by the renewing of your

mind." How can we renew the spirit so that the body may through it be renewed? As the body is supposed to require repeated nourishment at stated times in order to replace expended vitality, so must the mind constantly revitalize the body with divine essence, and the knowledge of the presence of divine essence in every atom renews that atom. But the will must be the projector; here comes in our personal responsibility, our free-will agency. God, or the Law of Good, will never interfere with the human will; that too must be Christed, then it becomes divine. The will is the doer of the word. "Be ye doers of the word" is the command, and remember the Good will never do for us what we can do for ourselves. When the will, backed by the understanding, injects into every atom the divine essence, then we become self-centered, and to be self-centered is to be in league with the highest power. "All power is given in heaven and earth" to him who is self-centered.

Now we may through ignorance misapply the divine essence, which is omnipresent in us and everything, and in that case it becomes a destroyer—a destructive element. We ourselves, not God, literally create our own heaven or our own hell. To illustrate: Fire and water are necessary to man's comfort, nay, to his existence, but if we use them ignorantly they become our destroyers. Electricity is called by some the "right hand of God," and yet it may become the left hand of destruction. Every so-called evil is a good perverted.

All members of the physical body are types or symbols of the divine body and are intended to make manifest the divine idea back of them. The eye stands for intuition, preception, wisdom; the heart, aspiration, love; the hands and feet represent power in motion; the trunk of the physical body contains those members which represent the emotionals; the lungs are the instruments for taking in and appropriating out of the atmosphere the omnipresent life,

therefore we should engage often in the practice of soul-breathing, in fact, every conscious breath should be accompanied with a mental recognition of divine presence; the abdomen represents elimination and is the seat of denials. All affirmations should come from the head, all acknowledgments from the heart, all denials from the abdomen. We should center our consciousness in these different localities when we wish to treat ourselves or others for the apparent disease of these members. In treating we should concentrate upon the divine selfhood of these members.

But someone asks, "Why is it necessary for us to have these unpleasant experiences?" It is not necessary to "pass under the rod," but the reason we do is because we do not dwell in the "secret place," we do not keep a "single eye." To keep an eye single to the good only is to keep one's self centered.

I imagine I hear someone say, "Oh! I should so love to do this, but I have no time; and then I am so surrounded by materiality, external things seem to demand my time and attention." For your benefit then I would say that I have passed through every phase of your experience, and I have finally adopted the method of taking an hourly inventory of my mental condition. I stop at the stroke of the clock and apply my spiritual compass to find my bearings. If I find myself wandering from the truth of Being I instantly deny, affirm, and acknowledge Omnipresent Good.

As some of you know, I lead a very active life from 6 A. M. till 9 P. M., and I am in an atmosphere of materiality. When I first came into a knowledge of the truth, I thought it would be impossible to practice it in the vocation in which circumstances seem to have thrown me, but since taking the lessons in Practical Christianity from Annie Rix Militz I have learned to put the Christ philosophy in my business. I now say mentally to everyone who seeks to purchase what I have to sell, "You are a child of the Infinite Good; you are trying to make the beauty of

your inner self reflect itself upon your countenance, therefore I bless this crowning piece of your physical habiliments." When I make what appears to be a mistake, upon investigation I invariably find that I have let go of the divinity of the act, then the tick of eternity's clock strikes the hour, I right about face, deny, acknowledge, and affirm, then drop out of my mentality all condemnation in the matter, get my consciousness centered in the Omnipresent Good, then start afresh. Five minutes will suffice to get your divine bearing, three mintues' silence will give you mental poise, one minute will get you self-centered. A little practice in spiritual calisthenics will very soon show its effect on the physical form and throw it out into your inenvironments. The old saying that "habit soon becomes second nature" is founded on the fact that nature quickly adapts herself to the habits of man, and is on the *quivive* to respond to his word.

The renewal by spiritual adaptation, or appropriation, is seen in every phase of physical life. As we advance in spiritual intelligence we outgrow or grow out of traits and habits and desires which never did satisfy the physical man. Even our appetites change: we no longer crave the blood of bullocks, we lose our taste for slaughtered innocence. The practice of soul-breathing accompanied with concentration, denials, and affirmations, will remove the appetite for meat, tobacco and alcoholic drinks. Aside from any religious idea connected with the practice of soul-breathing, there is a scientific reason for the fact—Edison has discovered fourteen different food elements in the atmosphere.

We think with the same force with which we breathe, for every action and every thought we draw from the storehouse of Infinite Supply, which is within and without, we are literally bathed in an ocean of health, and when the soul is in its right relation to the Infinite, when the mind of man adapts itself to the mind of God, of which it is a part, then

the body and all members of this household of God do their work without friction or loss. Then living becomes a delight, and the exercise of every function a divine pleasure.

A partial report of the meeting of November 28th, conducted by Mrs. C. R. Jackson.

Services were opened by singing, "My Life is in Thee." The leader said: "This is to be a service of praise and thanksgiving. We do not need to set apart a day for the purpose of expressing, in any outward demonstration, our joy and gratitude because of special favors shown us by the Almighty, or for exemption from sickness and trouble, or any of the so-called evils that seem to worry the worldly-minded, for those things are but idle dreams of the past. 'In the world ye shall have tribulation, but be of good cheer; I have overcome the world.' No, we give thanks every day and praise the Giver of all good for the good that we really enjoy now. We believe in being in paradise *this* day. We believe that 'Now is the accepted time' to enjoy the blessings of God, and not at some future time that never comes. Those that look forward to some future time are continually postponing their good to some time that they never see or realize. Let anyone look back and see if that is not true. All the good that God has to give us is right here now, and He desires us to take it now.

"As for myself, let me say that I have laid off altogether my glasses that I have worn for ten years. For ten years I have not been able to read or sew without them, and I finally got so I could not see to do my housework without them. A short time ago I was talking to a young man about health, and when I went home it came to me that I had no business telling others that they could do thus and so while I was in bondage to those glasses. So I declared I would not wear them. I then laid them off, but could not see very well, but I declared I could see and I would see. I held fast to that for several

weeks, and last Sunday, for the first time, I read several chapters in the Bible without any glasses, and now I am free from that limitation and can read and sew with ease. How did I do it? Why, I praised God for perfect sight. I thanked God for giving me perfect eyes, and I thanked and praised Him because all my past thoughts and beliefs of limitation in sight were false, that there was no truth in them at all. I kept up my praise and thanksgiving day after day, and knew that I could see. At last my words dispersed the darkness and the truth shone forth, and, behold! I see perfectly. Why should I not praise God? And let me ask you this, why should I praise God any more now than before I was able to prove to others that I could see? It was a truth just as much six months ago as it is now. Now it is demonstrated, but it is no more a truth than it was then. A truth is a truth always, and it is true that Spirit is sight and I am Spirit. I had what I needed, faith and patience, to prove what I knew was true, and I gave thanks and praised my Father for His bounty now poured out to me. There is nothing we cannot accomplish through praise and thanksgiving."

T. W. Gilruth said: "There is one thing we can all be thankful for. We can all say with the Psalmist, 'Be still and know that I am God.' Who says this? The personal man whom you see? No; the Christ who may be found within each one, He speaks through the mouth of this man whom you see, and I give thanks for this knowledge. 'I am indeed thankful that I have risen out of that place where people stand and look at the personality of any man, or to the personal Jesus whom the world has been mourning these hundreds of years. No, it is the Christ within who saves from sin. Paul said, 'Let Christ be formed in you,' and 'Christ in you, the hope of glory,' but the world has been straining away for hundreds of years trying to 'put on' Jesus the man through whom the Christ manifested, as he will

through you. Why, it is the Christ already within that we are to put on. It is the Divine Life in you and me; it is the Life more abundant, of which Jesus spoke so plainly, that when we get our eyes open we see as clearly as we see the sun. Acknowledge this Christ as now in you, and you will see the meaning of Jesus' words, 'And I, if I be lifted up, will draw all men unto me.' You will find friends as you never did before, and you will see good as you never saw it before; you will draw all men to you, for the Divine Love in you will act as a magnet to draw them, and they will love you. Yes, praise and thanksgiving are due because we know that Christ is indwelling. I glorify and magnify this name, the name of the Holy One, living within me, now and evermore."

Mrs. Fillmore: "Yes, we are all so thankful for the knowledge that God is not afar off but always near at hand, so near that we can talk to Him face to face; this fills us with Love, and Love is the fulfilling of the law. 'There remaineth now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.' What is condemnation but sickness and trouble? So there is no more of this to those whose eyes are open, who 'walk in the light as He is in the light.' It is one continuous song of praise and thanksgiving."

Mrs. Pearson: "I have formed the habit of saying often, 'I am thankful for all my good.' Whatever comes I bless it and give thanks. When I go to the table I say, 'I am thankful for all my good.' Thus I make whatever comes to me good, for the law is perfect and will not fail if we are in earnest and steadfast."

Mrs. Jackson: "Yes, I found out that if we give thanks for all that comes, we can quickly change even the so-called evil into good; so I, too, give thanks for all that comes; and I have kept this up for some time now, and find it works wonders in my life."

Many took part and told how thankful they were, some for one thing and some for another. Some gave thanks for such a clear understanding of the truth that all is really good; some for freedom from cares and anxieties that formerly worried and oppressed them; some rejoiced in the consciousness of perfect health. All rejoiced for some good manifest and gave thanks for their freedom from bondage to the world, which is sin, sickness and trouble.

C. A. SHAFER, Secretary.

What? Shall we receive good at the hand of God, and shall we not receive evil? In this did not Job sin with his lips.—Job 2:10.

Humanity is in blind error so long as it clings to the notion that God either bestows or withhold anything from man. He questions. The bestower, shall he not withhold also? If he gives, shall he not take? This was Job's idea and it brought him trouble.

What is, must be the common property of man. The Almighty is no respecter of persons. Desires and necessities are involved in love for possession. The sunlight and the rain make no reservation. They are alike free to all. The idea of possession is always accompanied by fear of loss. Organizations of all kinds which insure protection are organized on a false and temporary basis. Sooner or later these possessions leave man, or man goes away and leaves them. Jesus, understanding well this principle, said, "Lay not up for yourselves treasures on earth where moth may destroy or thieves break through and steal: but lay up for yourselves treasures in heaven"—riches in the soul, for these are eternal.

— Extract from the "Heart of Job."

What you call barrenness and poverty is simplicity to me. God could not be unkind to me if He tried. I love best to have each thing in its season only, and enjoy doing without it at all other times. It is the greatest of all advantages to enjoy no advantage at all. I have never got over my surprise that I was born in the most estimable place in the world, and in the very nick of time, too.

— HENRY THOREAU, as quoted by Emerson.



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Our Marion Austin has gone and taken upon herself a new name. She will henceforth be known as Marion Austin-Drake, and will be "at home" to friends and correspondents at "The Wellington," Grand Rapids, Mich. We understand her work for the Cause goes on, hers being a case where *one* chased a thousand, and *two* put ten thousand (errors) to flight. Mr. Drake is Assistant Superintendent of the Pere Marquette Railroad and is a man of high ideals and in full harmony with her work.

HOLIDAY SUBSCRIPTIONS.

Until January 1, 1901, we will make a club rate of \$1.25 for both **UNITY** and **WEE WISDOM**. (These may be sent to separate addresses.)

For the convenience of those who want to send them to friends as holiday presents we will mail to each subscriber a letter stating the name of the donor. We will also do this for Christmas books when so requested. Subscriptions may be sent in at any time. We will put them on file and send the first copies, with letter, so as to reach subscribers Christmas day. Many have declared that a year's subscription to **UNITY** was the most valuable present ever received.

REMEDIES OF THE GREAT PHYSICIAN.

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Dealer in Metaphysical and Occult Literature.

SOMETHING NEW FOR THE CHILDREN.

We have just issued from the press Volume I. of "Wee Wisdom Library," a 64-page booklet containing beautiful Truth stories for children. Each story is illustrated, making the booklet a handsome holiday gift. If you want to present to the minds of your children sweet, helpful, encouraging and entertaining truths in story, you will appreciate this little volume. Price, 25 cents.

I have read a copy of H. Emilie Cady's "Lessons in Truth," and, while I have been forty years in the active ministry, I have never met with anything outside the Word of God that contains more food for thought.—Dr. J. V. B. FLACK, Editor *Christian-Union Witness-Herald*, Excelsior Springs, Mo.

We would say to those who are choosing books for Christmas that a new edition of "Cady Lessons" has just been issued in three booklets for the holidays; the cover is white with gold bronze, 75 cents for the full course; or bound in one volume in gray silk cloth, \$1.00. A gift of these lessons to a friend who is needing the truth to light up the dark places would prove to be more than an endowment of money.

Mrs. Carrie V. Morgan, who is personally known to the editors of *UNITY*, and of whose excellent healing we have several living testimonies in our midst, is now located in New York City, at 54 West 68th Street. She will give both private and class instruction in the Science of Life, and treatments, present and absent, for the realization of health and harmony. Mrs. Morgan also gives practical talks on the Science of Life at Carneige Hall (Chapter Room), 57th Street and Seventh Ave., every Sunday afternoon at 3:30 o'clock. Her subject for December 23rd will be "The Child and the Star." We hope all the *UNITY* readers in New York City will be present. Admission is free.

Have you read our Brother Gibbon's "Heart of Job"? Would you like to follow understandingly the evolutionary process of your own heart, from the time it conceives Divine Principle, through all the struggles of giving up human possessions, on through to the realization of its infinite possibilities? Then you want to look into this "Heart of Job" and see what our clear-sighted brother has discovered there, for in giving us the movements of Job's heart he has lain bear the experiences of all hearts that are coming up from generation to regeneration.

The "Heart of Job" is published by Universal Truth Publishing Co., Chicago, and can be obtained of them, or of Unity Tract Society, Kansas City, Mo. Price, \$1.00.

The only German hymn book of the "New Thought," "Wahrheit in Wort und Lied" (Truth in Word and Song), has just been published. It is a collection of songs for all lovers and students of Truth. Selected and compiled by H. H. Schroeder and Ernest Krohn. Cloth, 75 cents; board cover, 50 cents; postage 5 cents. H. H. Schroeder, 2622 South 12th St., St. Louis, Mo.

The second annual convention of the International Metaphysical League was held in Madison Square Garden, New York City, October 23d to 26th, and was quite a success in every way. The following officers were elected for the ensuing year: The Rev. R. Herber Newton, New York, president; Mrs. Annie Rix Militz, Chicago, vice-president; Warren A. Rodman, Boston, secretary; Mrs. Fanny M. Harley, Chicago, assistant secretary; Charles Brodie Patterson, New York, treasurer. The next convention will be held in Chicago.

We are glad to notice that the Rev. George Chainey, in early life a Methodist minister, afterwards a Unitarian, and later the well-known lecturer for a large Liberal and Ethical Society in Boston, after a retirement for ten years subject to illumination similar to that of Swedenborg, is about to publish a work called "The Unsealed Bible or Revelation Revealed: Disclosing the Mysteries of Life and Death," and to found a School of Interpretation in Chicago during the winter months, with a summer session at Lake Geneva, Wis. For further particulars address Dr. Wm. C. Gibbons, 1021 Masonic Temple, Chicago, Ill.

SPECIAL OFFER.

Those of our readers who have ordered the fine Art Mottoes which we offered at special rates with **UNITY** are much pleased with them, and from now until the first of January next we are going to make every subscriber who pays *one full year in advance, who so requests*, a Christmas present of the four mottoes: 1. "Welcome: Infinite Love Attends Thee." 2. "Silence is the Chamber of Eternal Truth." 3. "Love is the Glory of Thy Day; Peace is the Bounty of Thy Night." 4. "The Spoken Word is a Gift from God." These mottoes are 7 x 22 inches in size, are beautifully engraved and printed in colors, and make beautiful ornaments for the class-room or home. The mottoes may be sent to any address, and **UNITY** to another.

I want a bit of space in which to tell the readers of **UNITY** how I have gained freedom through two of Truth's instruments, namely, Mrs. M. J. Thayre and Walter DeVoe. For several years I have been a subject of nervous debility without any apparent cause, the usual remedies affording only partial and temporary

relief. I even took a course in Medical College, hoping to find out the cause and find a remedy, but no permanent result attained. Next I consulted the seers, who informed me that the vital forces were being drained by invisible forces—a strong personality whom I had known in his earth life, a deaf mute, overtaken by a flying train, the body broken and the spirit thus suddenly forced out, at sea in the new and strange conditions found it could attach to my organism, so has been living out his earth life, refusing instruction from the spirit side because he liked this world. I had treatments at times from the best healers in different cities and in this way managed to keep soul and body together, but they did not succeed in dislodging my unbidden guest, and I was quite in despair when the above-named healers took me into their home and turned their efforts towards educating this obstinate fellow who could not be frightened or forced out, but with a combination of spiritual and psychical powers working together for Truth, and who could use the word with such power on all three planes as to convince of their power and the error of his ways, when he gladly accepted the better part and is now working with his newly acquired knowledge to free those in similar bondage, while I am gaining daily in strength, rejoicing in my freedom, praising the Infinite Goodness for my education while yet in the physical.

—GRACE G.

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By Rosicruciae, author of the "Rosy Cross," "Principles of Nature and of Life." As the author states, immortality, like all things in nature, is dual: that is to say, self-conscious being and unconscious being; and the aim of this work is to show that immortality is a possible attainment of the present consciousness while involved in matter, rather than a gift to man in a future

state of consciousness not so involved. Immortality is predicated of the whole man, not merely a part of him, and as in this work the way to soul power is clearly indicated, the book will prove of great value to all who are willing to accept the consequence of the thoughts and actions they send forth and who desire to work out their own salvation and attainment unto conscious immortality through the union of truth and love. The author treats at length the subjects of energy, consciousness, life, love, truth, wisdom, sex, immortality, and divinity, showing the progressive evolution of the soul through the realm of material incarnation from the atom to the organization, the mineral to the human and from the human to the divine, and teaching, as he does, a clearer understanding of the great problem of sex, its nature, use and control, one may well, with such a comprehension, come into a larger realization of the power to be and to do in accordance with his highest ideals. Price, \$1.00. Eulian Pub. Co., Salem, Mass.

FATE MASTERED — DESTINY FULFILLED.

By J. W. Colville. This is one of those helpful little books on self-development and the unfolding of one's interior forces that are proving such a source of inspiration to so many people today. It is in three parts, the first part giving it its title. In the second part, under the heading, "Interior force: Its Practical Evolution," the author deals with the unfoldment of certain interior forces that become, when grown, a power in the work of everyday life, but which in the lives of the majority of people are but partially developed and in the lives of most but faintly recognized.

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Mrs. Excell-Lynn, editor of *Christ's Way*, Akron, Ohio, has published a series of her lessons in a neat pocket-size book of 124 pages, entitled "Helps by Christ's Way to Healing at Home." They are not given as theoretical lessons, but for the purpose of "quickening faith and sensitizing the spiritual and soul forces that the reader can more easily attune his mind with God, and open the door for the Christ." "Christ's way of healing," says Mrs. Excell-Lynn, "is done by cultivating the soul forces; by vibration, which is only spirit in motion." Price, 35 cents; address the author, 113 Day street, Akron, Ohio.

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In the poem, "The Pilgrim's Progress," by Sarah Elizabeth Griswold, published in the October UNITY, the word "quiet" was printed "quit." The verse should read:

Pilgrim, wouldest thou linger, falter?
 Dost thou think alone thou art?
 Close thine eyes, so dim and weary,
 Quiet thou thy throbbing heart.

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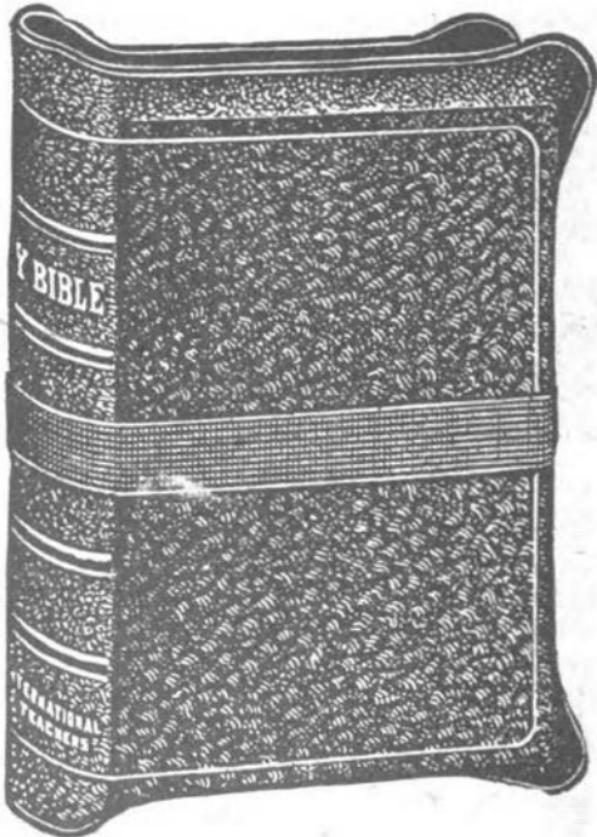
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